

THE CHRISTIAN CENTURY

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Mrs. W. T. Moore's Resignation at Christian College

For nearly two years, Mrs. Moore's health has been so precarious that it has been doubtful whether she could continue her work at Christian College. She has tried two different Sanitariums, and though benefited, it finally became evident that she would be compelled to resign the Presidency of Christian College. This she has done, and final arrangements were consummated April 27, by which she rents her half life ownership of the college grounds, buildings, furnishings and equipment, to the Board of Trustees of the same. Heretofore, the Trustees have had only a nominal relation to the management of the College, and it was felt by Mrs. Moore that a much more real relation would bring the Board into active sympathy and helpfulness in a greater degree than had been the case in the past history of the College. She therefore proposed, on certain conditions, to make over her interests to the Trustees.

Mrs. L. W. St. Clair, who has been a business co-partner with Mrs. Moore for ten years, comes back to the institution, and at the close of the present collegiate year will become its President, with the Board of Trustees associated in half ownership.

While Mrs. Moore regrets very much the necessity of giving up her work at Christian College, she nevertheless rejoices in the fact that she leaves the College in a much better condition than it has ever been in its history. For the last six years, while she has been alone in the work, being responsible for both the business management and the Academic direction, the number of student boarders in the dormitory has averaged considerably more than at any other time since the College was founded. Furthermore, the amount of money she has put into permanent improvements, liquidation of debts,

equipment, etc., etc., during the last six years has been almost marvelous, the sum amounting in round numbers to about \$70,000. When it is remembered that during these six years she has had the disadvantage of two presidential years and a very severe financial crisis, it is little wonder that she has broken down under the labors which all this splendid work has entailed upon her.

In taking leave of the College, Mrs. Moore expresses her hearty desire that it may continue to be a great success in the future. She has put twelve of the best years of her life into building it up to its present almost unrivaled position. Mrs. St. Clair has already had eight years of experience in the administration of the College, four years before Mrs. Moore was elected President, and then after Mrs. Moore had served two years alone, Mrs. St. Clair became associated with her as co-principal for four years until Mrs. St. Clair went to Kentucky, leaving Mrs. Moore alone in the management of the College for the last six years.

During the four years when Mrs. Moore and Mrs. St. Clair worked together, Mrs. St. Clair nobly assisted in the administration of the school and in the erection of new buildings, giving her share of means, as well as of labor, for that purpose. Mrs. St. Clair is, therefore, no stranger to the College, and with the hearty co-operation of the Trustees, who are now equally interested with her in the management of the College, and in its

financial success, there is no reason why the future of the College should not be brighter than in the years already past, especially as it is now nearly out of debt, and thoroughly equipped with splendid buildings, beautiful grounds, and everything needful for the work before it.

Mrs. Moore has not only given these twelve years, as well as a goodly fortune, to the work of building up the College, but she has also sacrificed her health in performing the strenuous duties resulting from doing the double work of attending to the business, and at the same time superintending all of the affairs of so large an institution. But, however this may be, she rejoices that her efforts have not been in vain to save the College and to make it what it is.

Columbia, Mo., April 28. W. T. MOORE.

The church at Capitol Hill, Des Moines, Iowa, H. E. Van Horn minister, becomes a living-link in the Foreign Society. This makes twenty-five new living-links since the first of March. And there are others!

The church at Bloomfield, Iowa, enters the living-link rank in the Foreign Society. F. D. Ferrall is the minister. He and the whole church are greatly rejoiced over their success. Last year the church gave \$60.00. Good increase!

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The Christian Century

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No. 20

Has God Spoken to Man?

It is the steadfast conviction of the Christian church that in the Holy Scriptures God's life is revealed to man as in no other utterance of literature or history. The uniqueness of the Bible places it far beyond comparison with any other writing. All the arguments which have been formulated by theology to prove its inspiration fall far short of the simple impression which the Book makes upon its readers. Above all other documents it rises, not so much by what it claims for itself, nor by reason of its departure from the usual manner of writings in antiquity. It has the same general characteristics which are found in other ancient documents. It uses the language, the thought, the figures, the imagery, the conceptions of the age or ages out of which it came. It shares the human limitations of its writers in many varying forms.

And yet there breathes through it a unity of purpose, a sense of divine things, which no other book possesses, and it, therefore, vindicates for itself daily at the bar of public opinion and of private inquiry the title of the Holy Scriptures, the Word of God. Yet this remarkable collection of books claims this name not in virtue of the fact that in it God speaks in direct terms, nor even that Jesus, our final and authoritative interpreter of God, ever wrote a portion of it. In fact the only place at which divine activity in connection with actual written records is asserted is in the story of the Ten Commandments. But even there the varying character of the narratives makes it uncertain as to whether primitive belief credited the actual writing to Moses or to God; and the customs of primitive nations furnish abundant proof that laws were customarily described as having been received on tablets of stone, written by the divine hand.

The Bible student comes to see with increasing clearness the fact that the Scriptures are less the Word of God to man in the sense that the documents are the chief concern of God, than that the Bible is the record of the religious experiences of those who have known God most intimately and have spoken most authoritatively in his name. This authority grew out of their own high sense of the divine will, and the results of their lives prove that in this perception of things they were not mistaken. Many a record has claimed to be inspired of deity without evincing such qualities as would fortify the claim. The sacred books of the world abound in such assertions. The Bible is perhaps the most modest of all the holy books of the nations in its claims for itself. Yet its impressiveness and urgency remain superior to every other document.

How then did God speak to his people in olden time? Did the prophets hear the voice of God as one man hears another? Did Moses converse with deity in the mountain as friends meet and talk by the way? Have we the record of the actual words uttered in human speech by the heavenly Father, and reproduced in the narratives of the prophets, priests, and sages in the annals of Israel's history? It is needless to say that the satisfaction which many sincere and confident Christians derive from the reading of the Bible rests upon the belief that the words of the Old Testament are to be taken quite literally, and that whenever a prophet begins his utterances with, "Thus saith the Lord," or whenever the statement is made that "the Lord said to Moses," to Samuel, or to others, it is to be understood that the very words of deity are used.

Yet the objections to this view are insuperable. They grow first out of the failure to understand primitive modes of thought and expression. There was probably no other way in which the prophet, whose soul was aflame with a passion to utter the truth which the divine Spirit communicated to him in his hours of meditation upon his age, his people, and his religious duties, could convey to his hearers the meaning of things as he interpreted the mind of God. To have omitted from his speech that element of authority which came from the assertion that he was putting forth the truths he had received direct from Jehovah would have been to vitiate his work and leave it without sanction in the minds of his hearers.

Nor was he conscious of any departure from the absolute truth in such an utterance. To him God had spoken in the recesses of his own heart with an authority which no outward oracle could have equaled. But again it is perfectly clear that the messages which the prophets proclaimed and which they believed implicitly to be the will of God were of varied value and not always either final or fully trustworthy. In cases where the prophets of one generation spoke one message as the will and word of God and their successors in the next generation denounced that former message as mischievous and false, it is impossible to suppose that in either case we have more than the prophet's own highest conception of the divine mind for his time, the result of his own experience and his devotion to the program of righteousness. Of such phenomena the Old Testament contains many examples, and skepticism has made the most of them in its effort to belittle the book. But such negative arguments fall to the ground when one abandons the theory of verbal inspiration, which fails so absolutely to explain the simple facts of Old Testament narratives.

That God spoke to his people in the lives of holy men of the past rather than in words heard by the outward ear is a view which not only meets every test of the Scriptures but satisfies the mind as no other theory can do. This does not mean that those who have been accustomed to other conceptions, such as the verbal theory of Scripture implies, may not find their customary views of greater value to them than any which attempt to explain all the facts as biblical scholars today find them. No one who has reached a final and satisfactory view of the Bible even on so treacherous and unstable a ground as that of verbal inspiration should be asked to abandon it as long as it yields him a standing ground of even fancied security.

The real problem becomes urgent in the experience of those who look more deeply into the facts and who have discovered that beyond the frontiers of mere verbal inspiration there lies a whole region of meaning in the Bible for them. Modern scholarship has no controversy with theories that have failed to meet the test of facts. Those who still adhere to such theories may well be left in the serene possession of an unchallenged faith. But the questioning and alert mind of our generation needs more substantial bases for its faith in Holy Scripture, and such bases are found in the utterances of the great men of Israel's history. These utterances themselves came out of the experiences of their own lives, in which God was apprehended in such convincing ways that they were left in no doubt of his presence or of his purposes, and went forth to declare in their own language but with absolute urgency and authority, the will of the Highest for their generation. Such men adequately prepared the way for the coming of Jesus, and the results of their lives and teaching are the vindication of their activity. We are concerned not with the method which they employed but with the facts which they revealed.

Conscious, therefore, that the Bible is not a mere rescript of messages spoken from the sky in the ears of men, but is the record of human lives conscious of the presence of the Infinite and struggling through human limitations to a truer knowledge of holy things, the student traces the story of God's education of the race through all of its windings and variations up to that supreme moment when Jesus spoke as never man had spoken. And in this onward progress from low to higher levels of duty, from dim to clearer visions of truth, lies the authority of the Word of God for all men. It is not the authority of mere assertion, nor of ecclesiastical institutions, nor of dogmatic propositions. It is the authority of the one Life in all history for which definite and constant preparation was made, a life whose facts are the most wonderful and compelling in history, a life whose touch outreaches all nations to the end of time. Such an authority is supreme. Such a life has imperial and compelling values for every open-minded and reverent spirit.

The Trend of Events

By Alva W. Taylor

DICTATOR DIAZ

President Diaz has "consented" to serve as President of Mexico for another term. If he lives through it his "reign" will be among the longest of living rulers. Diaz has been praised much as the Father of Mexico. He has made her modern, given her international standing, developed vast resources, cleared her roads and mountains of banditti, created a commerce, granted religious toleration, laid railroads and made her name fair among the nations. All this he has done and he has done it with the iron hand of a Spanish dictator. He can have no successful opposition as a candidate for president because those who oppose him soon either leave the country or find it safer to become his supporters. There are no elections in Mexico. The form is generally gone through with, as in some other Spanish republics, but the military conduct them, the ruling officials count the votes, and the result is always practically unanimous.

Diaz is a sort of benevolent dictator. Were Castro a man of Diaz's caliber he would be acclaimed as is Diaz because he would use his power as has Diaz, discerning the signs of the times and placating the power of foreign money and being a benevolent rather than a petty tyrant.

Diaz has developed Mexico at the top. Her shame is her people. The masses are in dense ignorance and are little better than serfs. Vast holdings are in the hands of the few and the favored. Wages are far below the standards of civilization and illiteracy beggars belief for a nation with the fair reputation of our southern neighbor. Immense tribute is paid for the foreign capital that has developed Mexico; not only the tribute of large dividends but the tribute of millions of days of grinding animal toil where men do the tasks of beasts and live but a grade above the barbarous.

Diaz is a fitting representative of the old theory that a "benevolent despot" is the ideal type of ruler and furnishes the model government. His is the administration of "big business." It has given Mexico property, but who has ever boasted of the men it has given her. The world crosses paths with Mexico on the highways of investment and from that viewpoint all seems splendid. At the multitudinous crossroads where her millions dwell, travelers and missionaries today are discovering to the world the real state of Mexican civilization.

ONE OF UNCLE SAM'S BANK ACCOUNTS

Victor Murdock, the courageous young Kansas congressman, has been poking around Uncle Sam's treasury and finds that our Uncle had some spare cash back in the late thirties and so loaned it to the states under the name of "deposits." Wall street did not have a City Bank in those days and our Uncle was rather primitive in his ways anyhow, so he "deposited" the surplus with the states "until called for." Twenty-six states received proportionate amounts amounting to a little over \$28,000,000. There was to be no interest and the states were to keep it "until otherwise directed by congress." Congress seems to have forgotten all about it, and the states likewise, and now young Mr. Murdock is in a fair way to raise some trouble for the sake of our depleted national treasury. He asks that it be "otherwise directed by congress."

JUDGE CLELAND'S INDICTMENT OF JUSTICE

Judge Cleland has made a reputation that bids fair to rival that of Judge Ben Lindsey. He is the famous "parole judge" and the orthodoxy of his fellow judges has managed to deprive him of his bench of mercy. They have defeated him for a time and like all the traditionalists think they have put him out of the way, but the far reaching effect of their zeal will be but to give publicity to his methods and make mandatory by law what he was doing by personal initiative. In a recent address the judge made some striking indictments of the orthodox manner of administering justice to the masses in the courts of first resort in a great city. Where justice is ground out in machine-like manner because the accused has no neighborly publicity as he has in a smaller place where all know all the neighborhood affairs. He had the facts in hand and most of them were so recent as to defy contradiction or to be explained away.

He showed that last year in the city of Chicago, 8,326 men and

women were locked up in the house of correction, "with the acme of the earth," because they were too poor to pay their fines. In 1,173 cases the fine was but \$1.00 and in 2,750 cases it was \$5.00 or less. The day before the Illinois Central Railroad had been fined \$700 for seven violations of the law, and of course paid it without difficulty out of the \$57,000,000 of profits it laid up last year. A few days previously a mother of seven children was locked up for picking up decayed fruit in South Water street. The judge said "The crowning injustice of our law is done the poor—God help them." Out of 1,231 prisoners the judge paroled while at the Maxwell Street Station, 1,134 quit drinking, found work, and escaped further criminality. Had he not paroled them they would have gone to the Bridewell as these others and been disgraced and discouraged and made worse by their associations. Yet the judge must do it no more because the traditions and orthodoxy of judicial procedure forbid. Let the mint, anise and cummin of the judicial creed be tithed, though the weightier things of justice and righteousness be neglected.

TOLL FOR THE PEOPLE

Chicago has had many troubles over its street car system. Yerkes made millions out of it and left one of the worst systems in the world. The people voted for city ownership but the powers-that-be thwarted their will and the companies are now operating under a compromise by which they are rehabilitating the lines and giving the city 55 per cent of the profits after taking 5 per cent for interest on the investment. The city's share on this arrangement was \$864,290 for the last year. This gives the public some idea of the enormous toll they pay to the usual street car corporation. The people are exacting a toll of nearly a million a year now from the public corporation to whom they grant the privilege of charging five cents for a ride. In accounting it was found that the companies kept a double set of books, one of which was secret. A system of rebates was found by which the material for rehabilitating was discounted to the companies. The question is as to whether the city gets its 55 per cent of these rebates. The company finally offered to let the accountants examine the secret accounts on any specific item but not to give full access to them. Full publicity will not be denied by frank honesty.

WILL THE TURK BE FREE?

One of the most remarkable revolutions of history is going on in the Land of the Crescent. The extreme individualism and the fatalism of the Turk, combined with the orientalism of his character, was supposed to make him immune to progress until he was taken in charge by some western power and forced along the way. Today we see him winning his own way to freedom but we may well ask the question, "Will he be free?"



Artillery Officer, The Young Turks.

empire was honeycombed with sedition in the name of liberty.

There has been a Young Turk party for some years with headquarters in Paris and members in every European capital. They were educated men who held to the forms at least of Mohammedanism, but caught the spirit of the Christian world. At home there were many who silently lived under the old regime, but secretly confided in the Young Turks and even acted as agents for them. Gradually there grew up a marvelous masonry among them. No one knew who more than four others were, but all acted under a common direction. Their ignorance of persons and their enlightenment in principles and policies made them immune from fatal home conspiracies and effective as soldiers of the silent cause. Their numbers grew to thirty thousand and there was scarcely a hamlet in Turkish Europe that did not claim as members of it the three or four ablest and most progressive leaders in it. The

It was a marvelous organization and explains the quiet with which the revolution progressed to the gates of Constantinople. The old Sultan, immured within the fatal assurances of his harem and spies, was nonplussed when an army of revolution could march to the doors of his palace without a hand being raised in all the land to stay their progress.

But Abdul the Damned had lived for thirty years by the power of intrigue and the fear of his cruel deperation, visited with sure vengeance upon the one here and there who dared to assert a contrary opinion. He could not conceive that terror was yet

The Young Turks had the army leaders with them. Thus the crafty mediæval despot must now await his fate and his own blindness hastened his day.

It may well be seriously doubted that the present high ideals of the Young Turks can be put into operation. Turkey is a conglomerate of peoples and religions and the masses of them are yet full of primitive passion and religious and racial hate. It will need a strong hand and a universal school and police system. They have already shown their wisdom by employing foreign experts to teach them the arts of organization and industry.



A VIEW OF CONSTANTINOPLE

out of the hearts of his people and he bowed with many a grimace of graceful pretension and signed the constitution which he had once overthrown. He then appealed to the smoldering fires of fanatical tradition in the hearts of those nearest him and no doubt firmly thought his day was won. He say the army about the palace once more obey his will and sure of his old time tyranny planned to rid the country of his enemies and to do it with such barbarity that all sympathizers would once and forever cover into abject compliance. But he had not reckoned with his host.

The spirit of the Young Turks had saturated the army. It required men of some education to make the army the Sultan must have to face the probable contingencies his place in Europe has placed him in. And education meant sympathy with progress.

Englishmen have been retained to reorganize the customs, the navy, and a scheme of irrigation. The army is under the efficient tutoring of Germans and a large number of young men will be sent to foreign universities.

There will doubtless be excesses in the name of liberty. Old racial and religious hatred will take vengeance here and there through the attempts to relax militarism. The traditional faith will cry for supremacy and death to the Giaour. Ambitious men will abuse new found power. But Turkey is firmly caught in the spirit of the age and she will overcome all handicaps, even that of her fatalistic religion, and will be free. To be both free and Mohammedan may be impossible unless the religion of Islam is modified and grafts in the civilizing factors of Christianity.

EDITORIAL

The Disciples of Christ were honored by the selection of Rev. A. W. Fortune, of the Walnut Hills Christian Church, Cincinnati, as a member of the Interdenominational Commission which visited a number of the leading cities of the country in the campaign for home missions. Reports from the cities where the Commission held its meetings indicate that Mr. Fortune's work was very greatly appreciated.

E. B. Barnes, of Grand Rapids, Mich., calls the attention of Mr. P. C. Macfarlane to the fact that Mr. J. A. Macdonald, editor of the Toronto Globe, was formerly a Presbyterian minister and preached for several years in Toronto before entering upon a journalistic career. This fact, Mr. Barnes says, explains the remarkable grasp of church affairs evinced by the brainy editor in his address in Toronto at which Mr. Macfarlane marveled.

The retirement of President James B. Angell from his position at the head of the University of Michigan is an incident of more than usual importance. For nearly forty years he has been the creating and inspiring factor in the development of one of the greatest of our state universities. Yet there has never been any of the spectacular in President Angell's work. With a quietness that almost seemed subtle, with a geniality that seemed to include in his friendship every student in the university, he has slowly built up that institution which is really his creation. Few men

have done more for popular education in this generation than he.

We have been following the literature on the Men's Movement quite closely recently and we find ourselves growing tired of the tone of voice in which many writers address us just because we happen to be men. The "hurrah boys" kind of literature and of speech addressed to Christian men about the grave and weighty matters of the moral life is not, in our opinion, going to interest them for the long run. The affectation of swagger manners and the language of "sports" will not permanently enlist men. After all's said, what men like in their leaders is downright earnestness expressed in pure speech no less devoid of vulgarity than of prudishness.

On Wednesday evening of last week occurred the tragic death of Professor Hugh M. Scott of the Chicago Theological Seminary, who, in the driving storm which prevailed through the evening, was caught between two electric cars on one of the downtown streets and crushed. Professor Scott had been for many years in charge of the department of church history at the Seminary. He was held in universal esteem and was in constant demand as a preacher. His education was of the broadest, having been completed by courses of study in Edinburgh and Berlin. He was closely identified with the city mission work of the Congregational church and was an active promoter of all good causes in the city. His

death will be profoundly felt not only at the Seminary but in the wide circle in which he was honored.

The Survey for May contains an exceedingly interesting article on "The Irregularity of Employment of Women Factory Workers," by Louise C. Odencrantz. It shows by detailed statement and by illustrations how precarious are those forms of employment upon which many women depend for living, including the weary following up of advertisements, the waiting in lines of applicants for an opportunity to apply for the position, and the brief duration of many such jobs when actually secured. Other articles in this same number deal with the Pittsburg Playgrounds, the work of the Pure Food Commission in Indianapolis, and The Industrial Survey of the Month, by Professor Graham Taylor.

Mrs. Mary Agnew, who has for several years been the efficient and devoted President of the Chicago Christian Woman's Board of Missions, has left the city to make her home in the far West. Mrs. Agnew will be greatly missed by the auxiliaries of this city. She was a faithful and consecrated worker in the interest of this great missionary enterprise. With unflinching devotion she attended the meetings and looked after the interests of the work. The best wishes of Chicago Disciples will go with her to her new South Dakota home. It may be taken for granted that if there is a church within reaching distance of the Agnew home, she will be an active and valued member.

The Convention of the churches of the Second District of the Illinois Christian Missionary Society will be held in Memorial Church of Christ in this city May 20 and 21. The Second District includes Chicago and the immediate region. The first day will be devoted to the sessions of the C. W. B. M. and luncheon will be served by the Woman's Society of Memorial Church. The second day will be given to the program of the District Society which is practically identical with the Chicago Christian Missionary Society. An interesting list of speakers has been prepared and a notable feature of the evening program will be the use of stereopticon views relating to social conditions in Chicago.

The Auditorium theatre in this city was filled to its capacity a week ago to listen to the debate regarding the success of prohibition, by President Dickie, of Albion College, Michigan, and Mayor Rose of Milwaukee. President Dickie is widely known as a leader in the prohibition movement, and it was a notable fact that on the very evening of the debate the city of Albion, where he lives, permanently closed the doors of all its saloons, largely as the result of his efforts and those of his colleagues at the college. The liquor interests were heavily represented in the audience, as every effort had been made to secure a noisy element on that side. The speeches were strong and the educational value of the occasion was very great. Mayor Rose used to the utmost the narrow margin of reasonable argument in favor of personal liberty, and his appeals to prejudice and sectarianism made up the remainder of his contention on behalf of the saloon.

Notes of the Peace Congress

The Second National Peace Congress was held in this city last week. It was a very notable gathering in the number of delegates present and the character of the program rendered. The weather was ideal and the sessions were well attended, several of them being duplicated in Orchestra Hall and the Fine Arts Building.

The main auditorium of the Congress was Orchestra Hall, which was tastefully draped with flags and with the coats of arms of the various nations which have taken leading parts in peace negotiations during recent years. The symbol of the Congress, a huge circular shield with the inscription "Peace and Justice, Chicago, 1909" circling a field on which a dove with olive branch was quartered with a pair of balances, occupied the center of the rear of the stage, and prominently displayed about the hall were the names of Bright, Bloch, Ladd, Kant, Sumner, Penn, Channing, Grotius, Victor Hugo, and Nobel, whose names are familiar to workers in the cause of conciliation.

The week began with services directly related to the theme of the Congress in a number of churches. Many of the prominent delegates occupied Chicago pulpits and emphasized the work of the Congress and the general cause of peace. On Sunday evening a mass meeting was held in Orchestra Hall under the auspices of

the Sunday Evening Club at which addresses were made by Jenkin Lloyd Jones, Dr. E. G. Hirsch, and President Schurman of Cornell.

The sessions of the Congress began on Monday afternoon, after a morning spent in the registration of the incoming delegates. The first session was devoted largely to greetings from the state and city and to reports regarding the present position of the peace movement, the final address of the afternoon being given by Dean W. P. Rogers of the Cincinnati Law School on the "Dawn of Universal Peace." Later still in the afternoon a reception was tendered to visiting delegates in the foyer of Orchestra Hall.

At the Monday evening meeting held in Orchestra Hall, perhaps the most notable address was that of President Jordan of Leland Stanford University, who spoke on the "Biology of War" and pointed out the deteriorating effects upon nations caused by the loss of their best blood through the havoc of the battlefield. The fact that the inferior men of a nation remain at home and become the fathers of the coming generation accounts for much in the history of Rome, Greece, Italy, Spain, and perhaps nations nearer home. At the same hour in the Fine Arts Building Professor Graham Taylor delivered an address on "Victims of War and Industry."

The depressing effects of war upon business was the chief theme at the Tuesday morning session. And at the same hour a committee on resolutions held an open session. Tuesday afternoon Professor Hull, of Swarthmore College, spoke upon the "Advance Registered by the Two Hague Conferences." Professor Hull has written perhaps the best account now available of these notable gatherings. At the same hour the Chicago Woman's Club held a session at which addresses were delivered by a large number of representative women from different organizations interested in the peace movement. This session was closed by an address on "The Five Dangerous Fallacies," by Mrs. Ames Mead, of Boston. At the same hour the intercollegiate oratorical contest was held at Mandel Hall at the University of Chicago with a theme of university and college interest in the peace movement and an address on the Cosmopolitan Clubs was delivered.

Tuesday evening was devoted to the next steps in peace making, and Mr. Edwin D. Mead, of Boston, spoke on the "Arrest of Competitive Arming in Fidelity to the Hague Movement," and J. L. Jones spoke on "Armaments as Irritants." In the Fine Arts Building, Mr. Holt, of the Independent, spoke on "The Federation of the World." Wednesday morning was given over to ten minute addresses from leading representatives of peace organizations through the country. And in the afternoon the closing session of the Congress was the occasion for the introduction of Count von Bernstorff, Minister from Germany; Wu Ting Fang, Minister from China; Honorable Richard A. Ballinger, Secretary of the Interior, and a number of consular and diplomatic representatives of foreign governments.

The First National Peace Congress, held in the United States, met in New York in 1907. This is the second. International Peace Congresses have been held since 1843 in different cities of Europe and America, the one in connection with the World's Columbian Exposition at Chicago in 1893 being one of the most notable. Of course the central feature of the world's effort for peace is the series of Hague Conferences, of which the first met on May 18, 1899, with official representatives of twenty-six nations present. The second met in 1907 with the representatives of forty-four nations present. The Third Hague Conference is planned for 1915.

On Wednesday evening a magnificent banquet was given by the Chicago Association of Commerce to the visitors at the Congress. Addresses were delivered by the Secretary of the Interior, several members of Congress, and other notable visitors. The Convention was admirably planned. The various committees did their work with promptness and precision and in all respects the gathering was most effective and impressive.

One of the interesting features connected with the movement for disarmament, conciliation, and arbitration is the Nobel Peace Prize, which has been conferred annually since 1901 upon some person or persons prominent in the work of international conciliation. The

only American to receive this prize was Theodore Roosevelt, the recipient in 1906.

A number of auxiliary gatherings were held in Chicago during the progress of the Peace Congress to which some of the visitors were invited, such as the luncheon of the Outlook Conference on Monday where addresses were made by Mr. Mead, Professor Hull, Dr. Crapsy, and others.

Positive Good in a Successful Revival

Further Study of the Typical Meeting Held in Illinois' Capital

The reports of the great revival in Springfield, Ill., printed in recent issues of THE CHRISTIAN CENTURY have elicited a variety of responses from the readers of this paper. Some have taken keen delight and uncritical satisfaction in the reports. Others have expressed surprise, not to say chagrin, that their favorite paper could regard a Billy Sunday meeting with sufficient toleration to justify an extended and graphic write-up. Still others have expressed the view (which we ourselves hold), that such a phenomenon in our modern church life and in the spiritual history of a typical city demands a fair reporting as a basis for further analysis and ultimate evaluation.

Now that the meeting is over and the churches with their host of reinforcements are devoting themselves again to the steady tasks of Christian culture and service, it is well for us to examine and see what are the positive good effects produced by the great revival.

Of course the obvious good in the meeting is the fact that about five thousand people were "converted," of whom close to twenty-five hundred have joined the churches. With many this bare fact will suffice as a basis of estimating the meeting. Their standard of value in evangelism is numbers. The meeting in Springfield with five thousand conversions is a more successful meeting than that in Anderson, Indiana, with twelve hundred conversions, and less successful than that in Melbourne, Australia, with ten thousand conversions.

To our mind this way of measuring the significance of religious work is superficial and false. In Christian work quantity is significant only where quality is assured. We call to mind an evangelistic meeting in which five thousand persons were alleged to be converted. It does not seem presumptuous for us to say that that meeting acted to retard the Kingdom of God rather than to advance it. Another meeting we recall, one in whose leadership we had a subordinate part, in which two hundred persons came forward, organizing themselves immediately into a church. In our heart we have no doubt that that meeting brought pain to the heart of God and his angels instead of the joy with which heaven hears of every sinner who repents.

What qualitative facts lie back of the numerical returns in the Springfield revival? To this test of quality all Christian work must at last submit. "The fire shall try every man's work, of what sort it is." We shall undertake at this writing to point out the positive values with which our mind was struck in a study of the Springfield meetings.

Most impressive to us was the beauty and singular power of a united church.

The absurdities of sectarianism were temporarily cast aside. Twenty churches forgot their petty differences and stood together on their mighty agreements. Twenty pastors stood shoulder to shoulder in battle against the common enemy under the command of Christ. It was beautiful indeed to see these Christian brethren dwelling together in unity. And it must have given every man of them an oft repeated suggestion of the possible power of a united church which should stay united all the year round. No doubt the consummation for which our hearts devoutly pray, after the manner of our Lord, was brought nearer by the fellowship of those six weeks.

The Springfield churches were awakened to a consciousness of undreamed-of power in the community's life.

Churches got into the habit of tolerating low standards of morality in their community. A certain amount of talking against flagrant evils is expected to be done in the course of the year, but nobody expects the evil thing to be put away. A nice balance of power is maintained between sin and righteousness in the community. In order to maintain this balance the pulpit must occasionally fulminate against flourishing vices, but these vices are so entrenched, so knitted in with political and business interests, as to defy the

The press of this city gave large space to the Congress, and the associated press did admirable work in diffusing knowledge of its sessions throughout the country. Chicago pulpits and those of many other cities devoted the services of the Sunday following the Congress to a consideration of the great theme of international peace and to a summary of the impressions made by the great gathering.

sporadic attacks of the church. In fact the church comes to be a mere symbol of protest, a sign that evil is flourishing without the consent of that class of citizens represented in the churches, rather than an aggressive militant force constantly extending the borders of its dominion.

Such a meeting as that in Springfield brings into the realm of possibility a higher righteousness for individuals and the city. New and purer standards are set up. The church feels its power as an engine for civic righteousness and it can hardly settle back into the old toleration with the consent of its conscience.

A revival like that in Springfield compels men ordinarily removed from church influence to entertain the possibility of becoming Christians.

Every community contains men and women who, psychologically considered, are virtual heathens. They may be among the most respectable folk. They walk up and down past the churches. They even go into the churches and hear sermons. But the inherent claim of the gospel has never gripped them. The plea of Christ has never stuck to their smooth-rubbed souls. The church they take for granted. It is a good thing in the community, but that they have any obligation to sustain it never occurs to them.

What Mr. Sunday's meeting in Springfield did was to create such an atmosphere in the whole city as that hardly any man could escape reckoning with the call of Christ and the church to him personally. As a result the churches are reinforced with the presence and help of many men and women whose present attitude would not have been predicted by their best friends. There is enormous achievement in getting religion into the atmosphere of a community. Pentacosts come that way.

One feature of the Springfield revival that impressed us as extraordinarily well conceived and executed was the placing of religion in close juxtaposition with people's every day work.

Factory meetings were held every day. In big stores and laundries and shops, wherever men and women were gathered together, Mr. Sunday's assistants went and spoke at the noon or other convenient hour about Christ. Large sections of seats were reserved often in the big tabernacle, for various labor unions. People were not only invited to come and hear, but men and women who had heard went forth to tell the good news. The good effect of this method of taking the gospel to the people was seen in the conversion of groups of associates who work in the same room, or at the same desk, or in the same factory. No doubt as the Christian life is carried on this companionship of toil and of religious experience will be a constant stimulus to the highest ideals.

Finally, we could not but be impressed with the fact that Mr. Sunday's work was an aid in releasing religion from the thrall and bigotry of dogma.

If you asked the evangelist direct questions on doctrine you would find that he is a dogmatist, and one of the old school type. But in his actual preaching Mr. Sunday's dominant note was the ethical. We do not think for a moment that his crude theological conceptions were adopted by his converts. Probably three-fourths of the pastors in the meeting would regard his teaching on dogmatic questions as impossible. But neither they nor the people were made conscious of this aspect of the sermon. Mr. Sunday is not a teacher but a preacher of righteousness and of faith.

The effect of such a ministry under union auspices for six weeks is to release religion from dogma. It shows the possibility of union upon the great vital fundamentals of our religion in which all Christian churches agree. No minister could now proclaim his distinctive sectarian dogmas without an apologetic tone. The insignificance of creedal considerations has been made manifest in the presence of the saving grace of Christ and the practical problems of personal and community righteousness.

It is our purpose to suggest next week certain possibilities of harm resulting from such a revival.

The Coming Christian Unity

An Editorial in The Congregationalist That Will Quicken the Pulse of Every Disciple

Whenever a public service is held in which several Christian denominations take part, the coming union of all into one body is sure to be spoken of. It is sure also to call forth a fervent response. The strong and widespread desire for union may be taken as a prophecy of its coming. Recently at the celebration of the centenary of the Brick Presbyterian Church, New York, this was the main theme. Dr. Melville, formerly pastor of that church, later for several years pastor of Union Congregational Church, Providence, now rector of Calvary Episcopal Church in Pittsburg, honored in all these denominations, evoked devout enthusiasm when he declared that the union of the church is coming.

How is it coming and what will it be? It is nearly always anticipated as one organization based on one declaration of belief. The main efforts to bring in Christian unity are in the direction of adjusting differences of ecclesiastical government and of formulating a single creed that all Christians may be willing to sign. We do not see any real progress toward union along either of these paths. In our country the attempt of Congregationalists, United Brethren and Methodist Protestants demonstrated the fact of the essential unity of those concerned in it and quickened the sense of Christian brotherhood. It was a glad and inspiring experience of the betrothal till we came to the final act of accepting the written basis of agreement and the management of the household. Then the engagement was broken. A similar process is going on among churches in Canada and another in Australia. We are confident that they will ultimately come to have a like result.

The unity that is everywhere talked about is unity of government, bringing all the

churches under the control of one body. That is the ideal of the Roman Church. That is the unity that is not coming. The trend of society is away from it. The assertion of the divine right of kings, of the peculiar divine knowledge and power of priests commands unity through subjection, provokes revolution. The social religious movement of today is toward the primitive Hebrew ideal of a kingdom of priests whose leaders say, with Moses, would that all the people were prophets. The time is wasted that is spent in planning a yoke under which all the churches can be persuaded to put their necks.

The basis for unity is sought in a common creed, and this is looked for diligently among things new and things old. It will not be found in either collection. The newer creeds may be excellent, but they have not stood the test of time. Some are wholly evolved out of current religious thinking, and the more one is absorbed in the present phases of Christian experience the better he is pleased with them. Some, like the one proposed by our Canadian brethren, are curious attempts to recite past experience in the present tense. Our Australian brethren would ignore the Christian experience of fifteen centuries and go back for their creed to the Council of Nicea. None of these efforts to find a common statement of belief can succeed. Unity of belief comes only when one person does all the thinking and all others are subject to him. The tendency of our time is toward independence of thought in religious matters.

The only Christian unity that is coming, so far as we can see, is that which depends on a common attitude toward Jesus Christ of believers in him. That was the unity of primitive Christians. Every writer of the New Testament has the same attitude toward

Christ, but each has his own Christology. Paul's conception of Christ is not that of Peter or John. His idea of the resurrection of Christ is not that of Matthew or Luke. But they are all one in their loyalty to Jesus Christ as their Saviour and Lord. The churches which different apostles founded differed widely in doctrine, and had, we think, different ideas of the person and work of Christ. A comparison of Paul's letters to the Corinthians with the accounts in the Acts of the church in Jerusalem seems convincing evidence of such differences. But Gentile churches sent contributions of money to their Jewish brethren and these in turn gave counsels to the churches in Asia. They were one in their attitude to Christ and their purpose to establish his Kingdom among the nations.

Dr. James Denney's "Jesus and the Gospel," recently reviewed in these columns, is one of the ablest theological productions of this generation. It presents the highest conception of Christ ever held by his disciples. It is sanely conservative in its interpretation of the New Testament. The reader comes with surprise to Dr. Denney's concluding suggestion that the symbol of the unity of the Christian Church should be expressed in this single phrase, "I believe in God through Jesus Christ his only Son, our Lord and Saviour." Yet the careful reading of this profound study of the New Testament leads naturally to this conclusion. Church government and creeds vary in different times and countries and according to inherited ideas and degrees of education. Loyal devotion to Jesus Christ is everywhere the same among his disciples.

It may be, therefore, that Christian unity is nearer than we have supposed; and some new and adequate expression of it that will impress the world may be at hand.—*The Congregationalist* (Boston).

Correspondence on the Religious Life

By George A. Campbell

Money and the Church

The Correspondent: "Why do our churches make such slow progress in the cities? They grow rapidly in smaller places; but it takes decades to measure much substantial advancement in the first-rate cities."

I will mention but one outstanding cause. We lack the money necessary to growth. The small church is a burden to its members. Many avoid it because they fear its financial demands. The faithful grow weary in giving a superabundance of their time and energy to money matters. The average church board in the city does not consider spiritual matters; but gives its attention in all its meetings year after year, to bills, bills, bills. Expenses are much higher in the city than in the country or town. To have any considerable prestige there must be a large investment in a lot and building. The preacher cannot live on seven or eight hundred dollars. Fifteen hundred is scarcely a living income for a minister in a large city. An annual budget of \$4,000 is very small for a city church; and yet it is very burdensome for the members of the small church.

Fewer Churches and Better Ones.

What is the remedy? The struggling

churches must be greatly decreased. We must build fewer churches—but better ones. And constituencies must be enlarged. And again, the present evil of the non-paying small church will be curtailed by rational cooperation between the different denominations.

Protestantism in the cities must show reasonable working unity or succumb. When we cease to stand so tenaciously for some divisive tenets, and more loyally for man and Christ, a new day shall have dawned for Christianity. There is a loyalty that is of God; and there is a loyalty that is of the devil. Sectarianism with all its evil is the result of the latter kind of loyalty. The new day is about at hand. It is coming even here in Chicago.

Progress of the New Day in Chicago.

Perhaps it is coming here before it comes in more likely places. Weigh well the significance of this happening: A Baptist and a Congregational church were crowding each other so that both were in a semi-dying condition. There was room but for one. The clearance house committee of the various denominational boards asked a committee of three Presbyterians to look into the situation and advise which should withdraw from the field.

Surely this action must have been pleasing to our common Christ. He said, "He who is not against me is for me." We do not quote these words frequently.

Financial Burden of Struggling Church.

The struggling church far too greatly burdens its members with money matters. The first duty of a man is to support himself and his family. He who does not do this is worse than a non-church member, a non-believer even, who does support his family.

A man's first duty is not to pay the preacher and the janitor of the church, but to feed and clothe his own wife and babies. We can never make progress in the city with insignificant church buildings, complaining janitors, and thread-bare preachers. And what is more important, we cannot be a factor of any consequence in the great human problems, social questions, and religious unrest of our time. . . .

Isaiah and the Peace Congress

The Correspondent: Isaiah had his dreams of peace as well as the distinguished gentlemen who are meeting in Chicago this week. Doubtless he called peace conferences of his people. Over two milleniums ago he

wrote such beautiful words as these: "And they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Was this a vain dream? War, as we know it, scarcely existed in Isaiah's time. He knew only petty warfare. Napoleon appeared two thousand years after this expressed hope of the great prophet. The most deadly weapons were modern. Isaiah never dreamed of the awfulness of modern warfare. The airship is but of last year. Is peace still a vain hope? Has the peace conference meeting now in Chicago any better ground for its hopes than had Isaiah? We are more humane with our prisoners than were the ancients; but does not this very kindness help prolong warfare? Is not the peace of the world grievously threatened at this very moment? Are not Germany and England making all possible speed in preparation for war? Germany is building four Dread-

noughts a year. England, therefore, is rushing to build eight at once. War between England and Germany with their vast resources might be the greatest war this world ever knew. Therefore I ask, "Have we any more reason to hope for peace than did Isaiah?"

The New Humanity.

I think we have. We still have passions and prejudices that will doubtless lead to some wars in the future; but, nevertheless, a spirit of peace and humanity pervades our world such as Isaiah never knew, yes, even such as Isaiah's successors as Paul, Calvin, Wesley and Campbell never knew. We have come to the age of man. The king is no longer above man. The mob no longer has the power it once did because man today is intelligent. The king absolute and the mob frenzied are the two dangers to peace. Goldwin Smith says England's four wars in his lifetime were each caused by two or three ambitious men exciting the mob spirit. A new humanity inhabits the world. A spirit of brotherhood is world wide. The uttermost parts of the earth are now next door to us. The dangerous stranger has ceased

to be because he is no longer a stranger. Books, science, churches, fraternal orders, labor societies, etc., are binding nation to nation and man to man the world over.

Religion and Brotherhood.

The religion that makes for brotherhood is covering the whole world. The bigot is giving place to the Christian. The retiring Sultan when informed that he had been dethroned said: "The will of Allah be done." He was a tyrant, bigot, pharisee. The king could do no wrong. He has passed; and with him is passing the religion that makes for war.

The new Sultan when informed that he had been made the monarch of his people said: "The will of the people be done." That sentence makes for peace. I believe we have vastly more ground for hope than did Isaiah. A new spirit is upon us, the Spirit of God. I verily believe. Is war expensive? Then this new spirit asks: How does the expenditure serve man? Is war religious? How then does the religion that leads to war serve man? Is war for patriotic reasons, then how does war patriotism serve man? When the age asks great questions it cannot give foolish answers, at least not for long.

Our Church Men

By John R. Ewers

Men and the Ministry

Hear me. I have somewhat to say concerning the ministry. We must have men. Professor Giddings, of Columbia, recently told a friend of mine that the brightest and best young men were not entering the ministry, that the opportunities of business were so alluring that they were devoting their energies to the financial world. Some of us do not like to hear that. It makes us feel decidedly second rate. It makes us question whether we are not soft mystics, rather than world builders. Some of us, I think, know that it requires some nerve and consecration to remain ministers, and we believe that he who effectually molds the spirits of men works with nobler stuff than he who molds but iron and clay.

Why Entrance to Ministry is Barred.

Two things have in these last days operated to keep young men of power and broad vision out of the ministry. Let us be very frank—these two forces are the narrow theological tests that bar the way to ordination, and the desperately stingy salaries that follow ordination. Given freedom to think and a decent remuneration, the ranks of the ministry would again be filled. Now I know as well as you do that the minister ought to be called of God. That he ought to feel the inner imperative, that he ought to cry out, "Woe is me if I preach not the gospel." (Although it may be woe if he does). We all know, without your wonderfully wise observation, that the minister should renounce this present wicked world and find his compensation in his noble calling. But the young man notices that the rotund business men, who make these brilliant remarks, go right on piling up the coin, storing up the life insurance, adding farm to farm and bank to bank while the good man of religion wears out his life trying to figure out just how he can pass rich on forty cents a year.

Does the Minister Get all He is Worth?

Last year in one of our conventions where this subject was up I said: "We get all we are worth, the man who gets only \$500 would be cheap at half the price." That sounded very brilliant to me, then, but here comes Dr. Henry S. Pritchett, of Boston, and says some similarly caustic things about in-

efficient ministers and some way it doesn't set quite so well. Dr. Pritchett is a brainy man. I once heard him give a very learned address and his words have weight. This is what he says in part: "Much has been said in recent years of the decay of churches, and the weakening of church ties, particularly among Protestants. Many explanations have been given of this tendency. No doubt many factors have a part in the result which we see. Among these one of the most evident is the inefficiency of the ministry, due in the main to low standards of admission. In the Protestant churches, where the power of authority has largely passed by, the work of the church depends upon the quality of the religious leadership of its preachers. The efficiency of this leadership is low. In the small towns one finds the same conditions that exist among lawyers and physicians. Four or five ministers eke out a living where one or two, at most, could do the work effectively. Like the doctors of these villages these men concern themselves with the chronic cases and specific remedies, while the great problems of the moral health of their communities go untouched."

Roman Catholic Priests Severely Trained.

"The old Mother church has pursued a more far-sighted policy in this matter than the majority of her daughters. She requires of all her priests a long and severe training. However one may criticize the kind of education which they receive, or the large factor of the loyalty to the ecclesiastical organization which forms part of it, the wisdom of the requirement is unquestionable. To it is due in large measure the enormous moral power of the Roman Catholic church throughout the world, particularly among the great masses of working people in the cities, where Protestantism has been so markedly effective, partly, at least, because of defects that an adequate modern education would go far toward remedying."

"It is impossible to estimate how much the cause of religious progress is delayed by the fact that a great proportion of the men who assume, as representatives of the Christian denomination to take the place of religious leaders, are unprepared for such leadership, are untrained for the fundamentals of theology, in the elements of learning, in knowl-

edge of mankind, in the interpretation of life from the religious rather than from the denominations to take the place of religious are the salaries paid, they are in many cases equal to the services rendered. In this situation the public is profoundly interested."

Leaders Must Be Educated.

"The public can form no sound conclusion whether a Methodist or a Baptist is likely to be the more efficient religious leader any more than it can determine whether a homeopath or an allopath is the more likely to be an efficient practitioner of medicine. Of one thing only can it be sure, and that is that whether a man undertakes to lead in one religious organization or another, he ought to have grounded himself in the fundamental studies which lie at the basis of all religious teaching, of all intellectual and spiritual leadership. Training counts for as much here as in any other human relation."

"The raising of the efficiency of the profession of the ministry rests largely in the hands of the preachers themselves, just as the raising of the profession of medicine rests with the physicians. That the effect presents for any particular Christian organization serious social, administrative, and economic difficulties can not be denied. That the advancement of religious influence in the lives of men rests in large measure on this effort seems equally clear."

Ministry Behind Other Professions in Progress.

Dr. Aked, of the Fifth Avenue Baptist Church, New York, was asked as a representative minister what he thought of this statement. He seemed to think that Dr. Pritchett is right when he says that the ministry has not kept pace with the advancement of the other professions. Dr. Aked adds the other element mentioned above, viz., that many men are too big to go through the narrow wicket gate of theological tests. Man after man of real worth is thus deterred. He says: "These men have felt themselves called to maintain the orthodoxy, out of harmony with our modern thinking, denied by all that we know today under the continuous operations of the spirit of God. Men who respect themselves, real men, men who have it in them to do some good in the world, are not going to stultify themselves by

submitting to the absurd little tests which these absurd little men propose." Continuing he points to a single instance where a bright, brainy university trained man was kept from the ministry by these "little men." He says: "It made me sick to hear men asking questions about the doctrine of everlasting punishment, the verbal inspiration of the Bible and about things that a decent man ought to be ashamed to bring up for discussion in the twentieth century. The fact is that only little men with little minds in little positions can afford to give their time to this kind of folly—and they like it." He also denounces the waste of men, machinery and money in our denominational system. The good sense of Americans will soon modify this sectarian system toward unity.

Church's Self-respect Must Be Cultivated.

I have taken the above from the Literary Digest. It is a burning question. Men are not entering the ministry. Ministers are forsaking their calling for other positions. What is to be done? The highly trained minister has to compete with some fellow with no education, and if this fellow can make a big bluff and has an oily tongue and can be "hired" for a pittance, the average church is content, especially if he repeats, like a parrot,

the shibboleths of orthodoxy. It is like an American workman competing with cheap Oriental labor. The churches must have self-respect enough to demand a trained ministry or else be content to see power and prestige fade away. Training will injure none. It will empower and equip all. Training is imperative. Here is a chance for our big laymen to assert themselves. The trouble is that the churches which favor these "scab" workmen, have only petty, narrow and hide-bound laymen in them. It is not as though a man could not have a training if he wanted it. Any man who will not take a training today is not fit to aspire to religious leadership. Laziness is the only cause of modern unfitness so far as training is concerned.

Narrow Theological Tests Unendurable.

Again if we want big, broad men in our ministry we must heed the wise words of Dr. Aked and quit imposing narrow theological tests. You cannot do the thinking for a big man, he insists upon doing his own. The times demand trained men, theological freedom and adequate salaries. So long as laymen value a minister at \$517.23 per annum there will be some big fellows who will not be impressed by the ministry. We pay for what we value. Some parsons would be ex-

pensive at \$400, but the most of our men are honest and consecrated and the way they are treated by well-to-do laymen is an outrage. It is true that one should not enter the ministry unless he is called of God. But that call does not mean that God will fill his mind and mouth. He must study and the church must appreciate him. There are some strange things in this world. Thus we write with care our sermons—what we say to men; we make extemporaneous prayers—what we say to God. We will not allow a doctor to care for our child or friend unless he has studied for four years in some approved college and has passed a state board, but we will trust the culture of our child's spirit to some ignorant man whose only qualification is a lazy emotional desire to be religious. If the church expects the world to respect her, she must be worthy of it. The church will continue to lose power; the pulpit will continue to decline; the intelligent and powerful men of affairs will continue to despise our holy cause as long as it is interpreted to them by little men.

Once the church was imperilled by rascally monks, now it is endangered by cheap preachers and stingy laymen.

CENTENNIAL STUDIES

By Dr. Errett Gates

The Disciples and Democracy

The last quarter of the eighteenth century was an age seething with political revolution in Europe and America. Men were freeing themselves from ancient political tyranny under the spell of a new feeling of the worth of man and of his inalienable rights. They appealed to that trinity of natural rights and duties—Liberty, Equality and Fraternity. It seemed to constituted authorities like an age of libertinism and anarchy, and that is what it came to for a moment in France when the Goddess of Reason was set up as an object of worship in 1793.

Democratic Atmosphere.

The atmosphere of the time in America was charged with the feeling of freedom. The people had come at last to their ancient birth-right of self-government—the right to be governed by laws and persons the people themselves had sanctioned and set up. In place of the divine right of kings to rule had come the divine right of men to rule. They were impatient of all forms of illegal or unconstitutional authority. Men everywhere were asking of every public law, decree, or tax, By whose authority imposed. It was in asking and answering this question, in the light of the new principles of democracy, that the conscience of the American colonies was aroused against the arbitrary tea tax of England. An act of political tyranny led to the Declaration of Independence and the American Revolution.

Declaration of Independence.

An act of ecclesiastical tyranny led to the "Declaration and Address" and the Campbellian Reformation. A like act of ecclesiastical tyranny led to the "Last Will and Testament of the Springfield Presbytery," and the Stone movement. Both historic documents of the beginnings of the Disciples were declarations of independence—they were manifestos of revolt against unscriptural, that is, unconstitutional authorities; and both were written in America, the one in Kentucky in 1804, the other in Pennsylvania in 1809. The identity of principle, purpose, and spirit of the Campbell and Stone movements brought them together in 1832. Both Campbell and Stone established pure re-

ligious democracies in the purest political democracy in the world at that time. It was not an accident that it happened so. Social conditions in America made it so. Nothing but a religious democracy could have succeeded.

Not only political influences but religious influences urged toward democracy. The most prosperous denominations of the time were more or less democratic—the Baptists, the Congregationalists, the Quakers, the Methodists, and the Presbyterians. The Campbells had grown up under Independent (Congregational) influences in Ireland, while the New Testament which they adopted as a guide in all matters of faith and practice, presented a democratic brotherhood as the model after which they should order the churches of God.

Origin of Their Ideas.

The question may be asked, Since the Campbells referred every item of faith and practice to the New Testament, why is it not sufficient to say that they drew their democratic ideas from the Scriptures? It might be correct to say that they drew their ideas from the New Testament, but they drew their courage and decision to practice those ideas from the temper and constitution of the social consciousness. Those particular New Testament ideas made their appeal to them, because they appealed to that age, and were beginning to work politically and socially. The world has to make an idea work before it is generally felt to be true. For the first time in the history of Western Society democracy was working at the opening of the nineteenth century. Nothing else could be trusted to work. That was the one political principle that was relied on to make all things new in heaven and on earth. Democracy was the prelude to the social millennium. Would such an atmosphere be a favorable one for an ecclesiastical monarchy? If the New Testament had presented the example of a monarchy in the organization of the early church, is it at all probable that the Campbells would have tried to work it, or if they had tried, would they have succeeded?

Truth Something That Works.

It was social and political conditions that gave them the working courage of their ideas which they professed to draw from the New Testament. If at the same time they had lived in Russia or Turkey, it is not at all likely that they would have found those democratic ideas in the New Testament, or if they had found them there, that they would have felt the working efficiency and truth of them. An idea is never held to be true until it gives promise of working well for the best interests of the greater number. An idea that constantly works ill, ceases to be true, and gradually drops out of the thought of men. When an idea has come to fill the common consciousness of society all past history and sacred literature are suddenly found to be filled with it. It might lie for ages unnoticed upon the page of sacred literature until the congenial conditions of the social mind quickened it into life and gave it recognition.

New Light From the Scriptures.

Why is it that new light and truth are breaking forth from the Scriptures in each new generation? Surely they are the same Scriptures, filled with the same light and truth in all generations. Whence the new truth? It comes from the new minds that read them in each succeeding generation. Truth is in the mind before it is seen in the Book. The world grows into the truth; experience is the essential condition for its understanding. It must be lived as experience before it can be apprehended as revelation.

Democratic Church Organization.

The world had lived itself into the truth of democracy when the Campbells came declaring it to be the teaching of the New Testament, and making application of it to religious conditions in a more thoroughgoing way than had been done in Congregational churches which were its bearers to the modern world.

1. They applied the principles of democracy, or of independency, first of all to church organization. They made the first church at Brush Run a little religious sovereignty under the constitution of the New Testament. All authority locally was vested in

the members of the congregation. There was no authority over it or outside of it save Christ and his word as expressed in the New Testament.

Democratic Ministry.

2. They applied democratic principles to the ministry of the gospel and of the ordinances, as was not customary even in independent churches.

The call to the ministry was of the free choice and determination of any person who thought himself qualified for it; while ordination by the congregation or its officers was never made a condition of ministerial activity. The distinction between clergyman and layman was completely blotted out in practice, and even the words were tabooed in speech. There was no service or office performed by the minister that could not be performed by any member. The preaching of the gospel, the administration of baptism on the Lord's supper, might fall to any member of the church in the absence of a minister appointed to the service. All were priests unto God, in the widest and freest application of the Lutheran principle of a "universal priesthood of believers."

Democratic Education.

So offensive had any class distinction in the church become to Alexander Campbell that he went the whole length of repudiating special training for the ministry in theological seminaries, which he stigmatized as "priest factories"; and when he organized a college for the training of ministers he made no distinction in the curriculum between sacred and secular, liberal and ministerial studies. Ministers were given the same studies as all other students; all other students the same studies as ministers. The distinction in the schools of the Disciples between the college and the Bible college is a recent development.

In keeping with this same democratic principle he repudiated all clerical titles, such as reverend, doctor of divinity, or bishop; though he used the latter title in the biblical sense of elder. He not only ridiculed the clerical garments of Catholic and Episcopal priests, but the black clothes which had become a kind of habit among all ministers of the time. He went so far as to deny the right of a minister to accept a stipulated salary, for it was one of the marks of the "salaried clergy."

Popular with the People.

This leveling process of his democratic principles he carried out with ruthless consistency, much to the consternation of the clergy, but much to the joy of the common people, who rallied to his support in proportion as the clergy rallied to his persecution. The issue drawn between the assumed authority and dignity of the clergy and the inherent sovereignty of the people was truly American. On which side popular sympathy would be arrayed is easy to guess. It was a winning appeal which the Campbells made for the constitutional rights and freedom of the individual and the people against the inherited prerogatives of the clergy. All the odious terms and titles which had been used in derision of the English and their cause in the late War of the Revolution, were now applied to the clerical and ecclesiastical establishment. "Spiritual aristocracy," "clerical nobility," "ecclesiastical lords," were some of the un-American and undemocratic epithets applied to the existing system. Political feeling and convictions were turned to account against an order of things in the churches which stood in the way of the reformation of religious society.

This frank and unreserved patronage of the rights of the people in the church of

God, backed by an appeal to the written constitution of the Christian republic, the New Testament, met with instant success. It felt like a revolution in the church which was parallel in principle and purpose to the Revolution that had so recently taken place in the state.

Democratic Bible.

3. There was a democratic element infused into the use and interpretation of Scripture. The Bible which under Luther, had ostensibly become the people's book, had gradually come in Protestant society to be the minister's book. He was its official and sole interpreter to an extent which practically set aside the Lutheran principle of private interpretation. This democratic principle was now brought back with new force and given a new meaning. The individual who in Protestantism was given the

right to interpret the Bible, was by Campbell given the capacity to interpret it, under the principle of the essential intelligibility of Scripture. It did not require profound learning and scholarship to be able to understand the plan of salvation, or to rightly divide the word of truth. In its vital parts it not only could be understood aright without note or comment, but ought to be read alone if one desired to arrive at its correct meaning. Every believer from the least to the greatest was encouraged to interpret the Bible for himself, and challenged to find more than one meaning or arrive at a doubtful conclusion.

The Bible for the People.

It became once more the book of the people. It was wrested out of the hands of the clergy and out of the keeping of the

(Concluded on page 13.)

The Gates of the West

By Burris A. Jenkins

Not long ago there was a dedication of a handsome new Baptist church a few blocks away from our Linwood Boulevard Church. It is the "First Baptist" church of this city. The Baptist pastor had been invited, last fall, to make the principal address at the laying of the corner stone of our church, which he did. In return for that courtesy, I suppose, I was asked to be one of four or five speakers, one night, during his dedication week, on the general theme "Interdenominational Fellowship." And thereby hangs this tale.

I made what I thought was a trite and harmless speech, the lines of which are very familiar to any "Disciple of Christ." But what a lot of smoke it raised! I went home feeling that, as so often happens with me, I had opened my mouth, and put my foot in it. That speech created surprise—more surprise in me than in anybody else, for the effect it had.

What Caused the Smoke.

This is about what I said: "There are five Protestant churches on this boulevard, in less than a mile, each one of them building, or about to build costly edifices. They would average, perhaps, six hundred in their audiences Sunday morning and Sunday evening. Their membership might average a thousand each—liberal estimates. Now suppose we built instead, one vast, imposing cathedral. I am sure that two men could preach to three thousand people, one in the morning and one at night, more acceptably than one man can to six hundred; and four or five pastors could look after a congregation of five or six thousand people, or more, better than the pastors can look after a thousand. The Catholics teach us that."

"So, for my part, I am ready to see every stone of our new structure razed to the ground; I am ready to see the identity of our congregation lost in one great united Linwood Boulevard Church of Christ; and I would be glad to hand in my resignation tomorrow, if necessary to bring it about."

"Disappearing Brotherhood" Again.

"Some time ago, one of our young men raised a great hue and cry by suggesting that it was the destiny, perhaps, of the church to which I belong, to become a 'disappearing brotherhood.' Certain of our denominational papers and denominational thinkers rose up and cried out that they didn't want to disappear. (*Nota bene:* Some of them have disappeared already, though this was not in the speech.)

"I want to declare that, for one, I am ready that we should decrease that He may increase. I would be glad to see our de-

nominal press, denominational machinery, missionary societies, and the like, all lose their identity, merged into a greater whole, lost in the united church, our membership to percolate into the body of the great united Church of Christ in the world. It is a long way off, no doubt, but speed the day!"

Not a Candidate for New Pulpit.

Now there's the gist of the whole speech. The moderator, Bishop Hendryx, one of the broadest Methodists in the country, who presided over the Federal Council in Philadelphia, thought it necessary to assure the audience that this remarkable declaration to which they had just listened was, he believed, entirely sincere. Then it was jokingly suggested that the speaker might now be considered a candidate for the pulpit of the new Baptist Church. I was tempted to shout, "Not Baptist!" but forbore for obvious reasons.

Then each speaker that followed took a crack at the preacher and the church that was going out of business, declared they were to be at the same old stand, and that he was the best Christian who was most loyal to his denominational machinery, etc., etc. The good bishop was careful to emphasize—I don't know that this was at all due to my talk—that in organizing our local Federal Council, each denomination would maintain its entity.

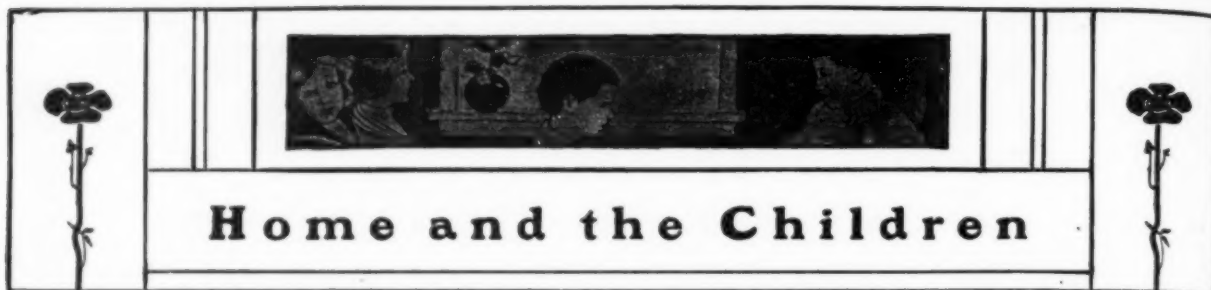
What Do Disciples Stand For?

Now what I would like to know is what do we Disciples stand for if not for about what is in that speech? And is it so strange a doctrine, has our voice been so little heard outside our own ranks in declaring it, that it stings like the splendor of a sudden thought? Is it an assumption of superiority, is it a false humility to declare that we would like to fade away in the fulfillment of our Lord's command that they all may be one? Is there any want of tact in publicly declaring it?

Don't think I was sore at all. I knew I had a stronger congregation than any one there on that boulevard, that our completed church will bear comparison with any of them, that our growth will measure up with any of them, to say the least. O no, I was just simply surprised. I want to know if this is strange doctrine, brethren.

Meantime one good old Baptist layman took my hand at the close and said: "I say amen to every word, young man. I wish the name Baptist was sunk in the bottom of the sea." Maybe there are seven thousand such in Israel!

Kansas City, Mo.



The Monday Voyage

BY GRACE WOOD CASTLE.

On sunny wash-days, Nell and I
Underneath the clothes-lines lie
On the soft grass, and we play
That we're sailing far away.

Napkin, sheet and pillow-slip
Snowy sails are for our ship,
While for masts—the clothes-poles look
Like those in our picture-book.

Tommy's pigeons, white as snow,
Are our sea-gulls; breezes blow
And fill our sails; we say good-by
And go a-sailing, Nell and I.

"Little Sunshine"

BY D. C. KAUFMAN.

Little Annie Drew, everybody called her.
Truly, she was small for a girl of fourteen,
not much larger than a child of ten.

Annie's parents were very poor. Her father was a charcoal burner, and hardly made a living for them. In all her life she had had but a few pennies to spend, and those few times were events long to be remembered.

They lived in a little house on the edge of a great woods; the house really was not much more than a hut. But Mrs. Drew always kept it as clean as wax.

Annie had been a cripple since her birth, having trouble with her back, and being lame in one leg, which necessitated the use of a crutch. Although her home was about two miles from the church, she always managed to get there on time, if the weather was such as to permit her to walk.

There were a great many things going on at the church, such as entertainments, fairs, etc., but poor Annie was never able to take part in any of them. Her crippled form prevented her from appearing in the entertainments, and she had no money to give or to spend for the other affairs. Yet she was anxious to do her share, and finally, one Sunday, remained a while when service was over, and spoke to the minister about it.

The Rev. Mr. Harrison was a kindly man, and the question puzzled him a great deal, knowing, as he did, how the little girl was situated. But he promised to find something for her to do, and to let her hear from him during the week.

She watched anxiously every day for him, but not until Thursday was she rewarded by seeing him come along the grass grown road. He drew his horse up and tied him, passed the time of day, and sitting down on the doorstep beside her, said cheerfully, "Well, now, let me see. You want to do something to help the Lord?"

"Yes, sir."

"You can read pretty well, I believe?"

"Yes, I went to school until I was twelve and I've read lots since then."

"Good. Here, then, is something you can do. About a mile up the main road lives Mrs. Jones. The yellow house,—do, you know it?"

"I saw it once, sir."

"Well, she has always been a good mem-

ber of the church, but cannot get up from her bed now. She has a servant who cannot read very well, but no relatives or friends. I cannot get there every day, and if you could manage to call there on fair days and read a little to her from the Bible, I am sure she will appreciate it, and so will I. It will be a splendid chance to do the Lord's work."

Annie eagerly accepted the commission. She was to start the next day if possible, but it rained, so she had to wait until Saturday.

It was a long, slow walk for the little cripple, but she kept steadily at it. Mr. Harrison had told Mrs. Jones, so Annie was expected, and received a pleasant welcome from the old lady. She read her several chapters from the Bible, and was able to give an outline of the last Sunday's sermon, which greatly pleased her aged friend.

They had a pleasant little luncheon together, and Annie left, feeling that, cripple though she was, she was some good in the world after all.

Regularly, on such days as she could take the walk, she made the trip, and was a source of great joy to old Mrs. Jones.

But Annie was not satisfied. She still had some time to spare, and begged Mr. Harrison to find her something more to do. So he called on different days, when out visiting, and took her along in his carriage, leaving her where she could read or chat in her old fashioned way to some sick or bed-ridden person.

Mrs. Jones had christened her "Little Sunshine," for despite her infirmities, Annie had a cheerful way with her. Mr. Harrison told this about, and soon she became known by that name better than her own.

Annie had discovered, among other things, how much flowers were appreciated by sick

people, and begging a slip here or a plant there, she coaxed them and cared for them, and always had a few blossoms to take with her. Tired as he usually was, her father would help her to do the heavy work in the little garden she had made.

Winter came. Annie's sunshine work had grown, and every fair day was crowded with something to do. She could not now get out as frequently as formerly. But Mr. Harrison called on all his visiting days for flowers, and there was always a few for him. He had secured a lot of boxes for her, and as much of her garden as was possible had been moved inside till the little house was fairly crowded for room. Mrs. Jones missed Annie's regular visits, and arranged with a man to call and bring her every day.

Annie not only enjoyed the visits, but the sleigh rides as well, wrapped up well in the robes that were provided.

Mrs. Jones, although alone in the world, and bed-ridden as she was, was a fairly wealthy woman. Hearing from her pastor how much "Little Sunshine" was in demand, she arranged to have the sleigh call and take her out on certain days, and also allowed her the use of many windows in the house to grow more flowery plants, that she might have them to take with her.

And so, you see, while Annie grew hardly any herself, her good work grew faster and faster, until she was known far and wide.

Thus her work went on for two years. Then, on a rainy April morning, Mr. Harrison called and told her that her good friend had suddenly died during the night.

Poor "Little Sunshine" wept many bitter tears. She had learned to love Mrs. Jones, who had been so kind to her, and gave her many helpful suggestions.

Of course Annie thought some of her work

The Junior Pulpit

RICHARD W. GENTRY, PREACHER

THE CHINK CHINK CHINAMAN.

Now, children, gather all around me here—yes, that's right, but don't push so. There is plenty of room for all of you. I am going to tell you a story, the story of the chink chink Chinaman. Yes, Mary, you're a perfect dream in those pink bows, but if you look in the glass all the time, dear, you will miss the story. Where was I?—yes, the chink chink Chinaman. Now, Bobby, there's plenty of room for you and Tommy both on that chair. No, you don't have to either. The chink chink Chinaman—well he had a little laundry all in a little shop—yes, yes, he had a little pig tail, too, but the story isn't about that. One day I went to see the little Chinaman in the little shop. I wanted the Chinaman to washee washee for me. But do you know, the little Chinaman could not speak English, not even a little English? So I was out of patience with the China-

man and as I went to leave his shop I said, "The Chinaman is only a 'me.' He is a block-head. He is like the post." But what do you suppose happened? When the little bell tinkled to show that I was going out the door, the little Chinaman said—no, he didn't say a thing about rats, Susie—he said in the nicest, pleasantest, most friendly tone, "Goo'-bye." Then I was very much ashamed of myself and I said, "The Chinaman is not a 'me,' he is an 'i'; only you don't spell him with a capital. He wishes to do something, to be somebody, to be good, but he doesn't know how." Then I said to myself, "I will try to help the Chinaman make himself into a big 'I.'"

Now remember; you can't be even a little "i" unless you can be good.

And remember when you're tempted

To part with tear and cry,

That even the chink chink Chinaman
Knows how to say good bye.

would have to stop, as she would not have the carriage to call and take her around any more, but would have to walk again. The same man continued calling regularly, however, and when she asked him about it he only smiled. Mr. Harrison did the same thing. Then one day he came and took her to a lawyer's office, and there Annie learned that Mrs. Jones had done a great many charitable things during her life time, through the Rev. Mr. Harrison and others, and had left her house and most of the money to Annie, setting apart a certain sum for the girl, and the rest to be used to continue the work. Her father and mother could live comfortable, and she had plenty of room to grow her beloved flowers. Of course, for the present the money was in trust, but eventually it would be all her own.

Thus, a little cripple girl, was, by constant effort, able to accomplish wonderful things, and all because she wanted to do something for the Lord, in her own little way.

Annie lived for many years, and continued to carry on the good work. She was always better known as "Little Sunshine" than by her own name.

Cradle Song

Baby, baby wise,
Love's divine surmise
Lights your constant eyes.

Day and night and day
One mute word would they,
As the soul saith, say.

Trouble comes and goes;
Wonder ebbs and flows;
Love remains and glows.

As the fledgeling dove
Feels the breast above,
So your heart feels love.
—Algernon Charles Swinburne.

At Whose Home

A beautiful little canary came flying by and settled down on a branch of the honeysuckle. "I'm so tired," he said. "I haven't found a really happy home yet. I'm quite sure, though, that no one would be unkind or unhappy in such a charming place as this. I think I'll make my home here."

But just then a dog came round the corner of the porch, limping and crying, for a boy was running after him, striking him cruelly with a big stick.

"Oh! Oh!" said the bird, and away he flew. "I couldn't stay there. That boy would surely be unkind to me." And he flew to a window sill of a fine stone house in a beautiful garden.

"What a lovely home! I'm sure I can stay here." But there were sounds of crying from the room within, and, peeping in, he saw two little sisters quarreling over a doll.

"Let go! That's my doll! No, you shan't have it! I want to play with it," and in the struggle the poor little doll was torn to pieces.

"Dear! Oh, dear!" chirped the poor little bird. "They might try to do that to me. I don't want to live here."

On he flew, from home to home, finding unkindness so often that at last he sank down, worn out, on to a porch to die, his poor little heart almost broken with sadness. Suddenly he felt a warm hand close over him, and a soft, kind little voice said: "Why, you poor little thing! Oh, mother, see this dear little bird! Please let me keep him. I'll take good care of him, and not let a thing hurt him!"

"Very well, dear, you may. Now go and feed him."

And the little canary found happiness and

kindness at last, and sang and made the little child happy for being so good to him.

Do you suppose any little birds would have to fly away sorrowfully from your home?—Child's Gem.

Woman's Sphere

—Prussia has many women bricklayers. At present they number upward of 20,000.

—Mrs. Matthew T. Scott of Illinois, has been elected president of the D. A. R. Mrs. Scott's victory goes down on the records of the society as one of the most closely contested in the history of the organization.

—Mrs. Elizabeth F. Noble of Mansfield, Mass., whose will has just been made public, left \$10,000 to the Midnight Mission of New York and the same amount to build drinking fountains for horses and dogs in the streets of New York.

Perhaps the most expert and intrepid of living lady motorists is Miss Dorothy Levitt, whose book, entitled "The Woman and the Car," is attracting considerable attention. She has driven a motor car at the amazing speed of ninety-two miles an hour.

—Mrs. Clarence Mackay has presented forty-six sets of six books each to Dr. John S. Billings of the New York Public Library. The books all advocate equal suffrage for women. It is intended that the sets shall be distributed among forty-two branches of the public library.

—Mme. Curie, who is to be one of the sectional presidents at the International Chemistry Congress, was really the discoverer of radium, although her late husband is generally credited with that achievement. It was entirely due to Mme. Curie's investigations that the new element was discovered in pitchblende.

—Old customs die very hard in China and in several parts of the celestial empire it is still considered a high act of virtue for a woman to publicly commit suicide after the death of her husband. According to the law the proceeding is actually legal in some provinces, and such is the state of public opinion that in districts where it is officially prohibited the authorities rarely interfere.

—Probably no other lady has such a record of exploration as Mrs. French-Sheldon, who, amongst other claims to distinction, possesses that of having been the first woman elected a Fellow of the Royal Geographical Society. In addition to three journeys round the world, she has personally conducted more than one African expedition, and has traveled alone on the Congo.

—Mrs. Sarah E. Thompson, seventy-five years old, the only woman borne on the pension rolls as a former soldier of the United States, died in Washington as the result of injuries received in an accident several days ago. Mrs. Thompson was employed in the office of the auditor for the postoffice department. During the civil war she served as a spy and was entered on the army rolls as a soldier.

—Miss Fanny Cochran, a graduate of Bryn Mawr, and Miss Florence Sanville, a graduate of Bowdoin college, in Pennsylvania, have just returned to Philadelphia from a six weeks' tour of the silk factories, in which time they worked in sixteen different factories, says a writer. The work was done in the interest of the child-labor bill under the auspices of the Consumers' league. They found some of the factories very well taken care of and others in which the conditions were unsanitary and the tendencies immoral. They had no difficulty in getting work and in plain clothes performed the duties assigned them.

A Little Nonsense

THE LAST STRAW.

Arthur—"They say, dear, that people who live together get to look alike."

Kate—"Then you must consider my refusal as final."—The Christian Register.

HORRIBLE SUSPICION.

"Dat Darwinian theory," said Uncle Eben, "wouldn't worry me none if I could be good an' sure dat some of us weren't doublin' on de trail."—Washington Star.

IT DIDN'T WORK.

"There's some good things in town this week," said the engaged girl who was hinting for an invitation to the theater.

"Well," responded Mr. Grouch, "I ain't one of 'em."—Kansas City Journal.

A NEEDED CHANGE

The Navy Department recently received from the commander-in-chief of the fleet an official communication relative to certain changes recommended by him to be made in the uniform shirt of the enlisted men. In accordance with custom this letter was forwarded to various officials for comment or expression of opinion, the remarks of each officer being appended on an endorsement slip. Each endorsement introduces the subject matter of the letter in a brief, and one of them thus tersely explained the contents: "Commander-in-chief desires to change shirt."—Lippincott's.

DIPLOMACY.

Harold visits on terms of intimacy a household that boasts of three good-looking sisters—Betty, Babbie, and Ellen—and of these Harold has not yet quite made up his mind touching a certain important contingency.

On one occasion, when he had called early, and no one was yet down-stairs, Harold was half-dozing in a Morris chair in the library, when suddenly a pair of soft little hands covered his eyes and a sweet little voice commanded.

"Guess who!"

Immediately Harold was up a tree. He couldn't for the life of him determine whose voice it was—Betty's? Babbie's? Ellen's? A wrong guess would mean complications too awful to contemplate. Finally, however, a happy solution of the difficulty offered itself, and Harold blandly announced:

"It's the dearest, sweetest little girl in all the world!"

"Dear Harold," murmured the young thing, as she removed her hands.—January Lippincott's.

A PRACTICAL ANSWER.

Some one asked Max Nordau to define the difference between genius and insanity. "Well," said the author of "Degeneration," "the lunatic is, at least, sure of his board and clothes."—Argonaut.

Centennial Studies

(Continued from page 11.)

schools and given to the plain man, to read and interpret for himself. Thomas Campbell constantly reaffirmed this principle in the Declaration and Address: "Let the case, then, be fairly submitted to all that know their Bible, to all that take upon them to see with their own eyes, to judge for themselves."—"Is it not as evident as the shining light that the Scriptures exhibit but one and the self-same subject matter of profession and practice?"

So deeply ingrained into the temper of the movement has this democratic spirit become, that it is still one of the most characteristic and sensitive points of reaction in the body of the Disciples. They are above everything else jealous of their freedom and independence as individuals and churches.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER XV. Facing the Flame.

Courthorne rode away next morning, and some weeks had passed when Maud Barrington came upon Winston sitting beside his mower in a sloo. He did not at first see her, for the rattle of the machines in a neighboring hollow rowed the muffled beat of hoofs, and the girl, reining in her horse, looked down on him. The man was sitting very still, which was unusual for him, hammer in hand, gazing straight before him, as though he could see something beyond the shimmering heat that danced along the rim of the prairie.

Summer had come, and the grass, which grew scarcely ankle-deep on the great levels, was once more white and dry, but in the hollows that had held the melting snow it stood waist-high, scented with peppermint, harsh and wiry, and Winston had set out with every man he had to harvest it. Already a line of loaded wagons crawled slowly across the prairie, and men and horses moved half-seen amid the dust that whirled about another sloo. Out of it came the trampling of hoofs and the musical tinkle of steel.

Suddenly Winston looked up, and the care which was stamped upon it fled from his face when he saw the girl. The dust that lay thick upon his garments had spared her, and as she sat, patting the restless horse, with a little smile on her face which showed beneath the big white hat, something in her dainty freshness reacted upon the tired man's fancy. He had long borne the stress and the burden, and as he watched her a longing came upon him, as it had too often for his tranquillity since he had been at Silverdale, to taste, for a short space of time at least, a life of leisure and refinement. This woman who had been borne to it could, it seemed to him, lift the man she trusted beyond the sordid cares of the turmoil to her own high level, and as he waited for her to speak, a fit of passion shook him. It betrayed itself only by the sudden hardening of his face.

"It is the first time I have surprised you idle. You were dreaming," she said.

Winston smiled a trifle mirthlessly. "I was, but I am afraid the fulfillment of the dreams is not for me. One is apt to be pulled up suddenly when he ventures overfar."

"We are inquisitive, you know," said Maud Barrington; "can't you tell me what they were?"

Winston did not know what impulse swayed him, and afterwards blamed himself for complying, but the girl's interest compelled him, and he showed her a little of what was in his heart.

"I fancied I saw Silverdale gorging the elevators with the choicest wheat," he said. "A new bridge flung level across the ravine where the wagons go down half-loaded to the creek; a dam turning the hollow into a lake, and big turbines driving our own flouring mill. Then there were herds of cattle fattening on the strappings of the grain that wasteful people burn, our products clamored for, east in the old country and west in British Columbia—and for a background, prosperity and power, even if it was paid for with half the traditions of Silverdale. Still, you see it may all be due to the effect of the fierce sunshine on an idle man's fancy."

Maud Barrington regarded him steadily,

and the smile died out of her eyes. "But," she said slowly, "is all that quite beyond realization? Could you not bring it about?"

Winston saw her quiet confidence and something of her pride. There was no avarice in this woman, but the slight dilation of the nostrils and the glow in her eyes told of ambition, and for a moment his soul was not his own.

"I could," he said, and Maud Barrington, who watched the swift straightening of his shoulders and lifting of his head, felt that he spoke no more than the truth. Then with a sudden access of bitterness, "But I never will."

"Why?" she asked. "Have you grown tired of Silverdale, or has what you pictured no charm for you?"

Winston leaned, as it were wearily, against the wheel of the mower. "I wonder if you could understand what my life has been. The crushing poverty that rendered every effort useless from the beginning, the wounds that come from using imperfect tools, and the numb hopelessness that follows repeated failure. They are tolerably hard to bear alone, but it is more difficult to make the best of them when the poorly-fed body is as worn out as the mind. To stay here would be—paradise—but a glimpse of it will probably have to suffice. Its gates are well guarded, and without are the dogs, you know."

Something in Maud Barrington thrilled in answer to the faint hoarseness in Winston's voice, and she did not resent it. She was a woman with all her sex's instinctive response to passion and emotion, though as yet the primitive impulses that stir the hearts of men had been covered if not wholly hidden from her by the thin veneer of civilization. Now, at least, she felt in touch with them, and for a moment she looked at the man with a daring that matched his own shining in her eyes.

"And you fear the angel with the sword?" she said. "There is nothing so terrible at Silverdale."

"No," said Winston. "I think it is the load I have to carry I fear the most."

For the moment Maud Barrington had flung off the bonds of conventionality. "Lance," she said, "you have proved your right to stay at Silverdale, and would not what you are doing now cover a great deal in the past?"

Winston smiled wryly. "It is the present that is difficult," he said. "Can a man be pardoned and retain the offense?"

He saw the faint bewilderment in the girl's face give way to the resentment of frankness unreturned, and with a little shake of his shoulders shrank into himself. Maud Barrington, who understood it, once more put on the becoming reticence of Silverdale.

"We are getting beyond our depth, and it is very hot," she said. "You have all this hay to cut!"

Winston laughed as he bent over the mower's knife. "Yes," he said, "it is really more in my line, and I have kept you in the sun too long."

In another few moments Maud Barrington was riding across the prairie, but when the rattle of the machine rose from the sloo behind her, she laughed curiously.

"The man knew his place, but you came perilously near making a fool of yourself this morning, my dear," she said.

It was a week or two later, and very hot, when, with others of his neighbors, Winston sat in the big hall at Silverdale Grange. The windows were open wide and the smell of hot dust came in from the white waste which rolled away beneath the stars. There was also another odor in the little puffs of wind that flickered in, and far off where the arch of indigo dropped to the dusky earth, wavy lines of crimson moved along the horizon. It was then the season when fires that are lighted by means which no man knows creep up and down the waste of grass, until they put on speed and roll in a surf of flame before a sudden breeze. Still, nobody was anxious about them, for the guarding furrows that would oppose a space of dusty soil to the march of the flame had been plowed around every homestead at Silverdale.

Maud Barrington was at the piano and her voice was good, while Winston, who had known what it is to toil from red dawn to sunset without hope of more than daily food, found the simple song she had chosen chime with his mood. "All day long the reapers."

A faint staccato drumming that rose from the silent prairie throbbed through the final chords of it, and when the music ceased, swelled into the gallop of a horse. It seemed in some curious fashion portentous, and when there was a rattle and jingle outside other eyes than Winston's were turned towards the door. It swung open presently and Dane came in. There was quiet elation and some diffidence in his bronzed face as he turned to Colonel Barrington.

"I could not get away earlier from the settlement, sir, but I have great news," he said. "They have awoke to the fact that stocks are getting low in the old country. Wheat moved up at Winnipeg, and there was almost a rush to buy yesterday."

There was a sudden silence, for among those present were men who remembered the acres of good soil they had not plowed, but a little grim smile crept into their leader's face.

"It is," he said quietly, "too late for most of us. Still, we will not grudge you your good fortune, Dane. You and a few others owe it to Courthorne."

Every eye was on the speaker, for it had become known among his neighbors that he had sold for a fall; but Barrington could lose gracefully. Then both his niece and Dane looked at Winston with a question in their eyes.

"Yes," he said very quietly, "it is the turning of the tide."

He crossed over to Barrington, who smiled at him dryly as he said, "It is a trifle soon to admit that I was wrong."

Winston made a gesture of almost impatient deprecation. "I was wondering how far I might presume, sir. You have forward wheat to deliver?"

"I have," said Barrington, "unfortunately a good deal. You believe the advance will continue?"

"Yes," said Winston simply. "It is but the beginning, and there will be a reflux before the stream sets in. Wait a little sir, and then telegraph your broker to cover all your contracts when the price drops again."

"I fancy it would be wiser to cut my losses now," said Barrington dryly.

Then Winston did a somewhat daring thing, for he raised his voice a trifle, in a fashion

that seemed to invite the attention of the rest of the company.

"The more certain the advance seems to be, the fiercer will be the bears' last attack," he said. "They have to get from under, and will take heavy chances to force prices back. As yet they may contrive to check or turn the stream, and then every wise man who has sold down will try to cover, but no one can tell how far it may carry us, once it sets strongly in!"

The men understood, as did Colonel Barrington, that they were being warned, as it were, above their leader's head, and his niece, while resenting the alight, admitted the courage of the man. Barrington's face was sardonic, and a less resolute man would have winced under the implication as he said:

"This is, no doubt, intuition. I fancy you told us you had no dealings on the markets at Winnipeg."

Winston looked steadily at the speaker, and the girl noticed with a curious approval that he smiled.

"Perhaps it is, but I believe events will prove me right. In any case, what I told you and Miss Barrington was the fact," he said.

Nobody spoke, and the girl was wondering by what means the strain could be relieved, which, though few heard what Barrington said, all seemed to feel, when out of the darkness came a second beat of hoofs, and by and by a man swaying on the driving seat of a jolting wagon swept into the light from the shadows. Then there were voices outside, and a breathless lad came in.

"A big grass fire coming right down on Courthorne's farm!" he said. "It was tolerably close when I got away."

In an instant there was commotion, and every man in Silverdale Grange was on his feet. For the most part, they took life lightly, and looked upon their farming as an attempt to combine the making of money with gentlemanly relaxation; but there were no laggards among them when there was perilous work to be done, and they went out to meet the fire joyously. Inside of five minutes scarcely a horse remained in the stables, and the men were flying at a gallop across the dusky prairie, laughing at the risk of a stumble in a deadly badger-hole. Yet, in the haste of saddling, they found time to arrange a twenty-dollar sweepstake and the allowance for weight.

Up the long rise, and down the back of it, they swept, stirrup by stirrup and neck by neck, while the roar of the hoofs left the silence of the prairie like the roll of musketry. Behind came the wagons, lurching up the slope, and the blood surged to the brave young faces as the night wind smote them and fanned into brightness the crimson smear on the horizon. They were English lads of the stock that had furnished their nation's fighting line, and not infrequently counted no sacrifice too great that brought their colors home first on the racing turf. Still, careless to the verge of irresponsibility as they were in most affairs that did not touch their pride, the man who rode with red spurs, and Dane next behind him, a clear length before the first of them, asked no better allies in what was to be done.

Then the line drew out as the pace began to tell, though the rearmost rode grimly, knowing the risks the leaders ran, and that the chance of being first to meet the fire might yet fall to them. There was not one among them who would not have killed his best horse for that honor, and for further incentive the Colonel's niece, in streaming habit, flitted in front of them. She had come up from behind them, and passed them on a rise, for Barrington disdained to breed horses for money alone, and there was blood well known on the English turf in the beast she rode.

By and by, a straggling birch bluff rose

blackly across their way, but nobody swung wide. Swaying low while the branches smote them, they went through, the twigs crackling under foot, and here and there the red drops trickling down a flushed, scarred face, for the slanting rent of a birch bough cuts like a knife. Dim trees whirled by them, undergrowth went down, and they were out on the dusty grass again, while, like field guns wanted at the front, the bouncing wagons went through behind. Then the fire rose higher in front of them, and when they topped the last rise the pace grew faster still. The slope they thundered down was undermined by gophers and seamed by badger-holes, but they took their chances gleefully, sparing no effort of hand and heel, for the sum of twenty dollars and the credit of being first man in. Then the smoke rolled up to them, and when eager hands drew bridle at last, a youthful voice rose breathlessly out of it:

"Stapleton a good first, but he'll go back on weight. It used to be black and orange when he was at home."

There was a ripple of hoarse laughter, a gasping cheer, and then silence, for now their play was over, and it was with grim quietness, which is not unusual with their kind, the men of Silverdale turned towards the fire. It rolled towards the homestead, a waving crimson wall, not fast, but with remorseless persistency, out of the dusky prairie, and already the horses were plunging in the smoke of it. That, however, did not greatly concern the men, for the bare fire furrows stretched between themselves and it; but there was also another blaze inside the defenses, and, unless it was checked, nothing could save house and barns and granaries, rows of costly binders, and stock of prairie hay. They looked for a leader, and found one ready, for Winston's voice came up through the crackle of the fire:

"Some of you lead the saddle-horses back to the willows and picket them. The rest to the stables and bring out the working beasts. The plows are by the corral, and the first team that comes up is to be harnessed to each in turn. Then start in, and turn over a full-depth furrow a furlong from the fire."

There was no confusion, and already the hired men were busy with two great machines until Winston displaced two of them.

"How that fire passed the guards I don't know, but there will be time to find out later," he said to Dane. "Follow with the big breaker—it wants a strong man to keep that share in—as close as you can."

Then they were off, a man at the heads of the leading horses harnessed to the great machines and Winston sitting very intent in the driving-seat of one, while the tough sod crackled under the rending shares. Both the man and the reins were needed when the smoke rolled down on them, but it was for a moment torn aside again, and there roared up towards the blurred arch of indigo a great rush of flame. The heat of it smote into prickliness the uncovered skin, and in spite of all that Winston could do, the beasts recoiled upon the machine behind them. Then they swung round wrenching the shares from the triplex furrow, and for a few wild minutes man and terrified beast fought for the mastery. Breathless half-strangled oburgations, the clatter of trace and swivel, and the thud of hoofs, rose muffled through the roar of the fire, for, while swaying, plunging, panting, they fought with fist and hoof, it was rolling on, and now the heat was almost insupportable. The victory, however, was to the men, and when the great machine went on again, Maud Barrington, who had watched the struggle with the wife of one of her neighbors, stood wide-eyed, half-afraid and yet thrilled in every fiber.

"It was splendid," she said. "They can't be beaten."

Her companion seemed to shiver a little. "Yes," she said, "perhaps it was, but I wish it was over. It would appeal to you differently, my dear, if you had a husband at one of those horses' heads."

For a moment Maud Barrington wondered whether it would, and then, when a red flame flickered out towards the team, felt a little chill of dread. In another second the smoke whirled about them, and she moved backward, choking, with her companion. The teams, however, went on, and came out, frantic with fear, on the farther side. The men when I led them afterwards wondered how they kept their grip on the horses' heads. Then it was that while the machines swung round and other men ran to help. Winston, springing from the driving seat, found Dane amid the swaying, plunging medley of beasts and men.

"If you can't find hook or clevice, cut the trace," he said. "It can't burn the plow, and the devils are out of hand now. The fire will jump these furrows, and we've got to try again."

In another minute four maddened beasts were careering across the prairie with portions of their trappings banging about them, while one man who was badly kicked sat down gray in face and gasping, and the fire rolled up to the ridge of foam, checked, and then sprang across it here and there.

"I'll take one of those lad's places," said Dane. "That fellow can't hold the breaker straight, Courthorne."

It was a minute or two later when he flung a breathless lad away from his plow, and the latter turned upon him hoarse with indignation.

"I raced Stapleton for it. Loose your hold, confound you. It's mine," he said.

Dane turned and laughed at him as he signed to one of the Ontario hired men to take the near horse's head.

"You're a plucky lad, and you've done what you could," he said. "Still, if you get in the way of a grown man now, I'll break your head for you."

He was off in another moment, crossed Winston, who had found fresh beasts, in his furrow, and had turned and doubled it before the fire that had passed the other barrier came close upon them. Once more the smoke grew blinding, and one of Dane's beasts went down.

"I'm out of action now," he said. "Try back. That team will never face it, Courthorne."

Winston's face showed very grim under the tossing flame. "They've got to. I'm going through," he said. "If the others are to stop it behind there, they must have time."

Then he and the husband of the woman who had spoken to Maud Barrington passed on with the frantic team into the smoke that was streaked with flame.

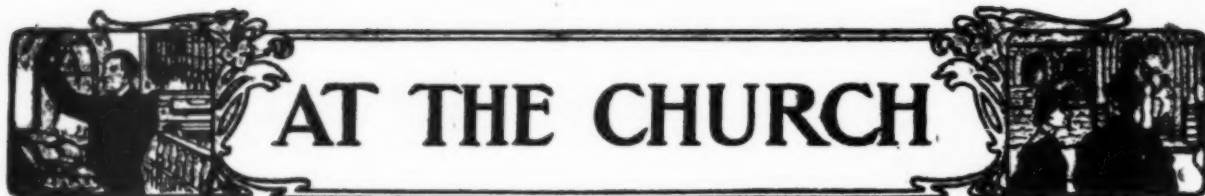
"Good Lord!" said Dane, and added more as sitting on the horse's head he turned his tingling face from the fire.

It was some minutes before he and the hired man who came up loosed the fallen horse, and led it and its fellow back towards the last defenses the rest had been raising, while the first furrows checked but did not stay the conflagration. There he presently came upon the man who had been with Winston.

"I don't know where Courthorne is," he said. "The beasts bolted with us just after we'd gone through the worst of it, and I fancy they took the plow along. Any way, I didn't see what became of them, and don't fancy anybody would have worried much about them after being trampled on by a horse in the lumbar region."

Dane saw that the man was limping and white in face, and asked no more question. It was evident to him that Courthorne would

(Continued on page 24.)



Sunday School Lesson

By Herbert L. Willett

The Opening of the Door

The preaching of the gospel in the home of Cornelius in Caesarea had given apostolic sanction to the reception of Gentiles into the church. The mixed character of the congregation in Antioch, which resulted from the preaching of the faith by the Jerusalem refugees, was the first experiment in attempting to mediate between Jews and Gentiles in the same group. It is apparent that neither of these events was regarded with favor by the conservatives of the Jerusalem church. They felt that the Jewish privileges were too sacred to be lightly passed over to men of foreign blood. The choice which God had made in earlier times had set the Jews apart from all others, so they insisted. And the efforts of some of the Christians to bridge the chasm and destroy the ancient line of separation were deemed not only unpatriotic but sacrilegious.

The Jerusalem Visitors.

Burning with this zeal to stop the inroads of the broader spirit, certain men made the journey from Jerusalem to Antioch representing themselves as clothed with the authority of the mother church, and insisted that the Jewish Christians in Antioch must separate themselves from the Gentiles and, indeed, that the Gentiles must conform to the Jewish law or else be excluded from Christian fellowship. The sudden appearance of this unauthorized committee and its abrupt demands must have caused no little astonishment and excitement among the Antioch disciples. We may be very sure that Paul, brief as had been his experience in the apostolic office, was in no mood to make such compromises with that Jewish spirit of prejudice from which he had happily been emancipated. We can well fancy with what indignation he rejected the demands of these zealous conformists and strove to preserve harmony in the community whose success was so largely due to his own untiring efforts.

The Controversy at Antioch.

It is equally clear that the Jerusalem committee was bitterly hostile to Paul's leadership in Antioch and to the wider views which he represented. We know enough of the charges which were made against him so freely in later days to understand the bitterness of their attack upon his position. He was no apostle, they insisted. He had never personally known Jesus; all that he knew of the faith he had learned from Peter and the rest in the short period of his visit in Jerusalem after his conversion, and much of that truth, they would add, he had apparently spoiled since he came away from the holy city. The controversy was heated and prolonged, and when no hope of settlement seemed possible it was decided by both parties that the matter should be referred to the church in Jerusalem. Perhaps this was the demand of the committee, and no

doubt it was their hope that the superior numbers of conservatives in the mother church would overwhelm the rising movement toward equal rights for the Gentiles.

The Journey to Jerusalem.

The narrative which Luke has given in such graphic terms in Acts 15 is admirably interpreted on its inner side by Paul's own words in Galatians 1 and 2. In that remarkable autobiographical passage the apostle asserts that he owed nothing to the Jerusalem disciples. His gospel was not derived through them, but was given by the Lord direct to himself. He had never had sufficient acquaintance with Peter and the other apostles to gain from them anything of value. On the other hand, he asserted that they had recognized his apostolic position and his right to carry forward his ministry.

They started from Antioch for Jerusalem, Paul taking with him Titus, a young Greek who was one of the Gentile converts made on the first missionary journey. With him and Barnabas and the visitors from Jerusalem the journey was made slowly down the coast, passing through the cities of Phoenicia and then up to the highlands and through Samaria. This seems an unusual course, as a shorter and easier way would have been down the sea coast to Joppa and then to Jerusalem. But perhaps there were special reasons why Paul wished the Jerusalem brethren to see the character of the churches which had been planted in Samaria, beyond Jewish influence.

Paul's Visit to the Apostles.

On arrival in Jerusalem, Paul's admirable diplomacy at once manifested itself. He knew that if the matter were discussed in open session of the Jerusalem church, the conservatives might well out-vote him a hundred to one. He therefore repaired at once to the great apostles whose names were household words in all the churches. He went to Peter, to James, the brother of the Lord, and to John, and before them he laid the facts relating to his Gentile mission. He told them that he had gone first to the Jews, but when they declined to hear, he had boldly proclaimed the message to the Gentiles. They had listened, and considerable numbers of them had chosen the Christian life. Of such Titus was an admirable example, and Paul may well have taken this young Gentile Christian with him in these interviews. Why should such a man, representing the best Gentile life of the day, be compelled to learn and practice the numberless injunctions of the Jewish law in order to become a Christian? Paul could well urge the fact which Jesus had pointed out that even the Jews themselves had found the law burdensome and were accustomed to make all kinds of compromises with its observance, not touching it, as he said, with one of their fingers.

The Conference.

Such arguments won the day with the leaders of the Jerusalem church. The record of Paul's interview with them is given in Galatians 2:1-10. Probably Paul secured from James and Peter and John the promise that they would advocate his more catholic view of the rights of Gentile Christians when the matter came up for discussion. In the

meantime the conservatives were busy spreading their doctrine of exclusiveness and fortifying themselves for the struggle which was impending. They did not propose to have the church caught unawares when Paul and Barnabas should present their side of the question and should plead for the new view of Gentile freedom.

The title of the lesson "The Council at Jerusalem" is a misnomer. There was no council held; it was a simple conference of the members of the church. The word "council" in the vocabulary of church history means a formal meeting in which delegates, vested with power to legislate, are gathered for official action. The days of councils were far in the future when the Jerusalem church gathered on that eventful day to hear the case which was then awakening such deep interest in the community.

Jewish Arguments.

It is probable that James, the brother of the Lord, as the foremost member of the church, acted as presiding officer. How large a representation of the church was present, we do not know. But a large number is indicated by the language of verse 12. The apostles did not have a deciding voice in the matter. It was a question to be submitted to the entire church, and before such an assembly Paul and Barnabas presented their case, rehearsing again, as they had done on their first arrival in Jerusalem, all the work that they had been permitted to do on the first missionary journey. They told of the results in the conversion not only of Jews but of Gentiles. Then we may be very sure, though the record is scanty, that the conservatives presented their ideas with force and vehemence. They belonged to the Phariseic section of the Jewish people, and though they had accepted Christianity, they had all the old prejudices of Judaism in their minds. To the Jews God had given the law and the prophets. He had chosen their nation above all others as the one guardian of his will, and with manifold wonders he had illuminated their history. Why should they cheaply barter away these privileges? They had no objection to Gentiles entering the church, but it was too much to ask that such entrance should be on other terms than their entrance first into the Jewish community as proselytes. This was little enough to exact from the unclean and hated heathen, whom in their souls the Jews held in such execration. Thus the debate went on, and we may believe it was a scene of intense excitement with the result far from clear.

Peter's Speech.

At that moment Peter arose, and perhaps Paul and Barnabas had long waited with anxiety for his words. He pointed out how some years before God had chosen him to speak the first message to the Gentiles. The vision at Joppa made clear to him the fact that there was no difference between the two classes. Both must be saved, if at all, not by the works of the Jewish law but by the grace of God revealed in Christ. He was, therefore, of opinion that Paul's view was right, and that they should lay no burden upon the Gentiles beyond the obligation of faith and obedience. Again Barnabas and Paul spoke of their work among the Gentiles in proof of the value of such discipleship, and no doubt again and again the excited guardians of the older orthodoxy uttered their

*International Sunday-school lesson for May 23, 1909. The Council at Jerusalem. Acts 15:1-35. Golden text: "We believe that through the grace of the Lord Jesus we shall be saved even as they." Acts 15:11. Memory verses, 28, 29.

protests against such breaking down of divine distinctions and such dangerous modernism as the Antioch idea represented.

At last the decisive moment came. The question must be submitted to the assembly. After a free discussion, in which all had been permitted to participate, it was necessary that some conclusion should be reached. It could hardly be true that Paul was confident as to the outcome. He must still have felt that the chances of gaining his point were very modest. Even the words of Peter and probably also of John had not completely convinced the assembly. Would they vote down the measure which he proposed and set back the progress of faith for another generation? That was the question which hung trembling upon the decision of that moment.

The Decision of James.

The decision came, however, in a way which no one could have expected. And it is one of the most astonishing incidents in the history of New Testament Christianity. It was the duty of James, the Lord's brother, the saintliest and most revered disciple in Jerusalem, to speak the final word and put the question to the assembly. All knew his staunch adherence to Jewish practices. It was the tradition in the early church that so saintly was his life and so deep the regard in which he was held by Jews and Christians alike that he was even permitted to wear the garments reserved for the priesthood. Certainly no one could expect him to lean to the broader view, although they might well anticipate his perfectly impartial bearing.

It was at that moment that he uttered the words which changed the whole course of Christian history. With that authority which lay not in office but in his own personal holiness and in his intimate relation to the Master, he took the entire question out of the hands of the assembly and decided it himself in those wonderful words, "I, therefore, decide that we trouble not them which from among the Gentiles turn to God; but that we write unto them that they abstain from heathen pollutions which are especially hateful to Jews; and with this conduct on their part we shall rest content." It is difficult to conceive the spirit of devout and astonishing thankfulness in which Paul and the men of the broader view must have heard this decision. From it there was no appeal. It opened the new door of access to that wide and waiting Gentile world which lay ever more upon the heart of the great apostle. He recognized the reasonableness of James' request that such heathen customs as the eating of food which had been offered in idol temples, the sin of fornication, whether of personal impurity or of marriage within the prohibited degrees prescribed by the Jewish law, and all use of blood which to the Jews was practically obnoxious because of their view that the blood was the seat of life should be abandoned. And he was willing to incorporate these requests in the message sent out to all the mixed and Gentile churches.

Judas and Silas.

This happy decision having been reached, the Jerusalem church did not content itself with the mere preparation of letters embodying the decision, but chose two of its own representatives, Judas and Silas, or Silvanus, who were evidently men of great ability, able to speak with some of the authority which the situation demanded. These men accompanied Paul and Barnabas back to Antioch bearing the letters which brought the good news from the conference. Their message was received with the utmost joy by the Antioch brethren, and in the period which ensued the work went forward with fresh vigor.

Paul the Liberator.

Thus Paul's true function in the church as

the apostle to the Gentiles and the vindicator of Christian liberty was established. No doubt the victory had been achieved by the sore discomfiture of the conservative members of the Jerusalem church. To them Paul represented a reckless and heretical tendency which they felt to be the most threatening of all influences disturbing the peace of the church. Nor were they satisfied with the decision reached. Later New Testament history shows how zealously they pursued their task of saving Christianity from Paul's liberalism which they felt threatened the very founda-

tions of the faith. No heretic was ever more hated nor pursued with greater invective than the apostle. In every field they followed his work with misrepresentations of his character and teaching and with constant efforts to block the progress of his evangel. And yet Paul went forward with calm and unfaltering trust in the greatness of that cause to which he had dedicated his life, which was above all mere limitations of rank or country, school or creed. And history has shown which of the two, Paul or the zealous and alarmed conservatives of Jerusalem, were in the right.

CHRISTIAN ENDEAVOR LESSON

By Richard W. Gentry

PILGRIM'S PROGRESS SERIES. V. "AT THE CROSS"

Topic: May 10. John 19:16-27; Luke 23:39-49.

Meaning of the Cross.

"At the cross, at the cross, where I first saw the light." These are old familiar words, going back to early days of childhood. In fact we are so familiar, and have been familiar so long, with the fact that Jesus died upon a cross, and that in this death we catch a vision of the "life of light," that we may be prone to forget the full meaning of the cross. The death of Jesus was the logical ending of the kind of life he led. With the eyes of a prophet he saw it coming and prayed God that the cup might not be his to drink. He did not want to die. He was as fond of life, of flowers and birds and waters, and people, as anyone could be. But with the courage of a hero he walked knowingly into the jaws of death when he saw that he had to choose between this and the surrender of his attitude toward men. He was one of that rare class of people who say, "I'd rather die than give up my principles." Jesus was a physician to human souls. He was an allopathic physician. He gave strong medicine. Read his denunciation of the Pharisees. He was a physician who dealt with causes rather than effects.

Caused Helpfulness.

Jesus went down into the roots of people's

lives and found out when was wrong, and then told them. This always means taking up a cross. It is easy to deal with effects. It is easy to take a drunken man home. Another drunken man will try to do that. It is harder to fight saloons and the man's inclinations. At no time does sin appear darker than when it causes people to hate those who are really trying to help them most, i.e., with something more than surface help. For the completion of one's reward one must wait, as Jesus did, until after death.

The Meaning of Eternal Life.

This is the true meaning of eternal life; to so live this life that it becomes eternal life already; to give this brief fragmentary life the quality that the life beyond the gates of death will have. Too many people today act as if death were going to end all. They compromise with their principles. They sell their birth right to be sons of God, for wealth, for pleasure, for power for the things that end when death ends. Jesus triumphed over death because he lived those things which were eternal. He had no place to lay his head, but he found rest. He met death upon a cross, but he found life. Salvation consists in willing actively to live the kind of life that Jesus lived. And the eternal life is the kind of life that Jesus lived. Says Christian when he has seen the cross, "He has given me rest by his sorrow and life by his death."

PRAYER MEETING

By Silas Jones

ALL MEN MADE ONE IN CHRIST.

Topic, May 19. Eph. 2:11-3:13.

The section of Ephesians selected for the lesson of this week has vital interest for the student of race questions. The prejudice of Jew against Gentile and of Gentile against Jew is matched by the race prejudices of the present day. The Chinaman is perfectly satisfied that he is a superior man and that the western peoples are barbarians. The Japanese may borrow mechanical devices from Europe and America, but he would not have any one believe that he thereby confesses the superiority of the white man. The Hindu has a lordly contempt for the upstart nations of the West that are proclaiming themselves as the possessors of the highest culture. Was not Hindu culture old when these nations were born? We are quite familiar with Anglo-Saxon pride of race. We have no doubt that the world has not the slightest inkling of what a real man is unless it has beheld our greatness. With this sense of race importance goes race friction. There would be no trouble if the other fellow had the gumption to accept the place we assign to him and to revere us according to our own valuation of ourselves. We have no serious quarrel with our dogs, for they accept gratefully

the favors we bestow and enter no complaint on account of social discriminations. But when no one is willing to play the part of the dog, conflict is bound to follow the contact of race with race.

In order that all men may be one in Christ it is not necessary that the customs and manners of European humanity be adopted throughout the world. Paul made war upon no customs except those that were fundamentally at variance with Christianity. Jew and Gentile were free to live their lives in harmony with the best they had received by inheritance. He adapted his teaching to the experience of the hearers. Now if we will only follow the example of the great apostle, we shall be more useful disciples of our Lord and we shall have more hope for the world. In their long national life the Chinese have developed manners and customs differing from any with which we are familiar, but as useful to the Chinaman as our manners and customs are to us. If he is a queer fellow in our eyes, let us remember that we are queer to him. We may expect him to make such changes as go with a scientific knowledge of the world and the supremacy of Christ in his heart. These changes will be revolutionary enough. If he becomes a Christian, he will fight disease with modern weapons instead of drums

and incantations. He will lose the superstitious fear that keeps him from developing the material resources of his country. He will put into the ethical teachings of Confucius a deeper meaning than they have ever had. On the other hand, it may be that the Chinese Christians will teach us how to reverence old age. We have become Christian in part. Perhaps the world will have a chance to know the meaning of our holy faith when there are great churches in India, Japan, China, Turkey, Africa, and the islands of the sea. Where we are weak, the Christians of these lands may be strong. We ought to rejoice that other men are not as

we are and this we will do unless we are blinded by ignorance and prejudice.

We have seen that oneness in Christ is consistent with integrity of racial type. The meeting place of Jew and Greek was Christ. Neither yielded to what was merely a peculiarity of the other. Both had to change in thought and conduct in order to come up to the measure of the new faith. Neither Jerusalem nor Athens nor Rome lost its significance. Men were in the church because they believed in Christ and were obedient unto him. Paul preached not a Jewish gospel, not a Gentile gospel, but a gospel for the world. We cannot hope to preach a universal gospel if we try to confine our

preaching to our own people. If we take the world as our field and study the message in the presence of all races and all conditions of culture, we may with reason expect deliverance from local and racial crankiness. Our Lord is by right the ruler of nations. We cannot make him a local sovereign without detracting from his majesty. Therefore our missionary activity must not be the expression of race pride, but of a sense of universal brotherhood. The other man does not look like us and he does not act like us, but he is our brother and he must not be allowed to remain in ignorance of our elderly Brother.

The Book World

MIND, RELIGION, AND HEALTH. By Robert Macdonald. The recent growth of interest in various forms of psychic treatment of diseases has been emphasized by the Emmanuel movement in the city of Boston. The pastors of Emmanuel Episcopal Church, especially Dr. Worcester, have been remarkably blessed in their efforts to relieve suffering within a rather wide range of experiment. Naturally something of a literature has grown out of this effort. Probably the most important books on the subject are "The Psychic Treatment of Nervous Disorders," by Dr. Paul Du Bois of the University of Berne, and the works of Dr. A. T. Schofield of London, England, especially "The Mental Factor in Medicine or The Force of the Mind." Dr. Macdonald, the author of the present volume, is the minister of the Washington Avenue Church, Brooklyn, and the book consists of a series of Sunday evening addresses delivered in his church. After some introductory discussions, such as the mind's power over our ills, the power of the sub-conscious self, the demand for health and its realization, chapters which are based largely upon the work of Hudson, Trine and Matthews, the author undertakes to point out the significance of the Emmanuel movement as resting not upon the fantastic foundations which Christian Science assumes but upon the genuine facts of mental experience and the well known truths which science has disclosed of the control of the body by the mind. It is a book that will give many interesting suggestions to ministers and Christian workers regarding a perfectly legitimate feature of the gospel. It is evident that health and not sickness is the ideal of Christian faith. At the same time any doctrine of healing must have its values and its limits. The Emmanuel movement appears to recognize both. Its aids to health are freely at the service of any who desire them, both those who suffer and those who would help their fellowmen. Dr. Macdonald speaks from experience in real application of this principle to common cases of sickness and morbid states of mind. (New York, Funk & Wagnalls Company, pp. 368. \$1.30, net.)

SOCIAL DUTIES FROM THE CHRISTIAN POINT OF VIEW. By Charles Richmond Henderson. This latest of the Constructive Bible Studies series, is a text-book on "social duties" intended for use in the advanced department of the Sunday-school. Professor Henderson here writes in a style expressive of intimate and fatherly interest. A few sentences from the introductory chapter will indicate the purpose of the book: "It has been discovered that the youth who finds it simply impossible to follow the fortunes of Saul, Samuel and Peter for the fiftieth round, will attend regularly where a practical leader compels every member to confront at every lesson some immediate task within his power.

A person old enough to choose for himself, and serious enough to do any real thinking, demands science and law, contemporary fact, rather than insipid anecdote and threadbare exhortation." "The articles which follow are intended to furnish some hints for Sunday lessons for groups of young people who can not be held together by the conventional methods of teaching the Bible. They will demand serious study and considerable knowledge on the part of the leader. Yet an earnest man with modest equipment of books, can accomplish good results, if he will set the entire group at work investigating the questions, reading the books cited, and discussing situations in the neighborhood, which are of moral interest, and demand moral choices." Some of the subjects discussed are: "Social Duties," relating to the family, the material conditions of family life, to neglected children, to workmen, in rural communities. "Urban Life," "Public Health," "Economic Interests," "Educational Agencies," "Duties of the Church," "The Municipal Government." "Social Duties relating to the Business class and the Leisure class," "Rights and Responsibilities of Great Corporations," etc. These studies were published in the Biblical World in 1907 and 1908. (The University of Chicago Press. \$1.25, net.)

TRAVELS IN THE FAR EAST, by Ellen N. H. Peck. This is one of the most attractive books of travel that has come to our notice this season. The writer is an informed and experienced traveler who has written the narrative of a leisurely and observing journey made through Egypt, India, Burma, Ceylon, Java, Siam, China, Japan, Manchuria, and Korea. The descriptions are informing and often vivid. The writer has given sufficient personal experiences to enliven the story. At the same time there is always some hint of the historical background which adds interest for the reader who is not fully informed regarding the countries visited. Mrs. Peck has illustrated her book with a profusion of splendid photographs which make it an exceedingly artistic production. We have seen no finer use of photographic illustrations than this book contains. They run beyond two hundred in number. The letter press is almost perfect and the book-maker has done his work admirably.

If there is a single delinquency in the volume, it is in the failure to take sufficient account of that wonderful feature of eastern life today, the presence and influence of Christian missions. It is of course true that the ordinary unobserving traveler sees but little of missionary work. But Mrs. Peck is not a traveler of that sort. She indeed mentions the missions and missionaries on a number of occasions, but, as it seems to us, does not quite preserve a sense of the significance which their presence has added to the Orient in our time.

The book is a sort of narrative which one dislikes to leave until it is quite finished, and the illustrations add attractiveness to the volume which certainly contains more than its price value in substantial and entertaining records. (New York: Thomas Y. Crowell and Co., 1909; Pp. 349, illustrated, \$3.00 net.)

CIVICS AND HEALTH, By William H. Allen. This work is much more than a mere routine statement of factors connected with public health. It is a very vivid and illuminating story of the work which is now being attempted in dealing with children and indifferent citizens in reference to public health. The vast waste which the nation suffers because of insufficient attention to health laws is stated in terms which cannot be misunderstood. And the efforts which are now being made successfully to correct the errors out of which disease and bad morals arise are described. Special attention is given to such maladies as those commonly observed in school children, both of the poorer classes and of the well-to-do. Among these diseases are mouth breathing, usually due to adenoids; preventable infectious diseases; the evils resulting from eye-strain in children, malnutrition, deformities, and inattention to the teeth. Other matters are discussed which are directly related to public health and should be given serious attention by parents, teachers, and the guardians of the public. The work being done both in this country and Europe to remedy evil conditions is described, and ample instructions are given, the observance of which would be of incalculable benefit to any family or community. The story of the fight for clean milk, for humanized medicine, and for the suppression of alcoholism and the evils that arise from the use of tobacco is sure to be of interest to all who have the future of the nation upon their hearts. This book cannot be too highly commended to all who are concerned with child culture and with physical and moral health. And who is outside of this circle? (Boston: Ginn and Company. Pp. 403. \$1.25 net.)

THE EDUCATIONAL IDEAL IN THE MINISTRY; the Lyman Beecher Lectures at Yale University in the year 1908. By William Herbert Perry Faunce. Of these addresses the author says, "They contain no information on any subject; but are designed to give—what is perhaps the only gift one man can make to another—a point of view." That point of view is briefly set forth in the following words which at the same time illustrate the vivid style of President Faunce: "Many ministers today have a dim and baffled feeling that their work is somehow not fully correlated with the life of the modern world. They stand like David when he had rejected Saul's armor and had not yet found his own, bravely facing the gigantic form, but

uncertain as to the method of attack. They are striving to define their own calling afresh and adjust it to novel and rapidly changing conditions. Must the prophet decrease because the teacher has increased? The writer has attempted to show that the two spheres of preacher and teacher are closer and more vital than has yet been recognized; and that the educational conception of the ministry will be especially fruitful in our time." The chapter headings tell of the interesting and timely character of the book. They are: "The Place of the Minister in Modern Life," "The Attitude of Religious Leaders Toward New Truth," "Modern Uses of Ancient Scripture," "The Demand for Ethical Leadership," "The Direction of Religious Education," "The Relation of the Church and the College," "The Education of the Minister by His Task." To the man who feels the peculiar problems confronting the church of our day, this work by President Faunce will bring illumination and inspiration. (The MacMillan Company,

1908. \$1.25, net.)

"THE HOUSE OF RIMMON," by Henry Van Dyke. Dr. Van Dyke's literary work covers a wide field. But hitherto he has ventured only slightly into the realm of poetry. The present work is a poetic drama in four acts, dealing with the biblical episode of Naaman, the Syrian captain who sought cleansing at the hands of Elisha, the prophet of Israel. The characters of the play include Benhadad the king, Rezon the high priest of the House of Rimmon, Naaman captain of the armies of Damascus, Tsarpi his wife, and Ruahmah the captive maid of Israel. From the slight material afforded by the biblical narrative a story of considerable dramatic power is constructed. Naaman's policy is that of resistance to the encroachments of Assyria, but the high priest, who has been offered large bribes by the Assyrians, bends the unfaithful Tsarpi to his counsels and through her treachery Naaman is stricken with his lingering disease after drinking a

poisoned cup. The love and devotion of Ruahmah the captive maid forms a foil to those plots. The captain is informed of the prophet's power, makes the journey to Samaria, and at last wins complete victory over his foes both in the house of the god Rimmon and in the field. Whether the play has dramatic possibilities is questionable. But as literature its charm is indisputable; its fidelity to the general facts of history is sufficient; and its appeal to the reader is strong. (New York, Charles Scribner's Sons, 1908. Pp. 121, \$1.00 net.)

THE ORGANIZED BIBLE CLASS, by J. H. Bryan, Superintendent of the Adult Department of Bible-School Work in Missouri. The volume is a bound book of methods on this growing feature of the modern Sunday-school. Mr. Bryan has had large and varied experience which he gathers up into a helpful text. (Christian Publishing Co., St. Louis. Pp. 180; 50c.)

Chicago

The City Problem of Getting the Public's Attention. Shall We Advertise Religion?

BY ORVIS F. JORDAN

We have been observing lately that the churches are adopting means of bringing their message to public notice which equal in ingenuity those adopted by the business houses. The church has been forced in every age to adapt itself to the changing social environment. Once there were no newspapers and no printed page. Gossip was a social necessity and the news of the doings of the church traveled with other news free of charge. When the printed page became more common, men gossiped less.

Now it has come about that in the city flat-dwellers do not know each other. They do not need to know their neighbors to have the gossip of the world which comes in the morning and evening papers with an occasional special edition besides. Now when the merchant would reach the people he cannot depend upon the news of his bargains to travel by word of mouth. He is compelled to buy display advertising and with picture and bold-face type tell the story of his business.

Professional Ethics Against Advertising.

The professions, being the most conservative part of our population, have been the last to hold out against modern methods of publicity. The physicians, through their organization, formulate a code of "ethics" which has one of the first words of its decalogue, "Thou shalt not advertise." Other professions without the same compactness of organization, enforce the principle as well as possible.

What shall be the attitude of the church? Shall it be dignified and let men seek it? Or shall it adopt all modern methods of publicity and seek men? The answer to those questions depends upon the ideals of our religion. If we are to be ascetics like John the Baptist, we can afford to wait for the multitude to hunt us up in the wilderness. If, however, we have the passion for souls which was in Christ Jesus, we shall find our chief life interest "to seek and to save that which was lost."

Churches Employ Diverse Methods.

The methods of church advertising are about as diverse as any other kind of advertising. The other day we noted men scattered all over the city at the noon hour advertising a divine of the Church of the Nazarene and promising to show the public "The Old-time Religion." On another day men were all over the city announcing a sermon by Rev. A. C. Dixon of the Moody Church on "The Blood Atonement." If this

sort of religious ware is worth the advertising, how much the more should we feel an interest in commending the view of religion we hold to the public.

Probably no medium for advertising the church is more favorable than the secular press. It speaks with authority to the multitude. It goes into practically every home. It is read more generally than the higher grade journals. The secular press has, of course, often criticized the church. It has written up false ministers. It has garbled our sermons. On the other hand, have we always been as friendly as we should have been? If we had furnished carefully prepared excerpts of our sermons they would have gone into print in place of what the reporter remembered. Most of our churches wait for the reporter to find out about the new building enterprise or about the new method of church work. What wonder that the facts have not been properly stated. Intelligent and friendly coöperation with the great newspaper offices would give a different flavor to the reports given the public. Friendly reports of the church's activities in the secular press is one of the most valuable means of church advertising.

Newspapers Not Always Accessible.

There are many times, however, when we cannot command the news columns of the daily paper. There are times, too, when we need to express more vigorously our interest in the spiritual welfare of our fellow-men. Then the paid advertisement is used most effectively. The Moody Church has often bought a column in an evening paper for a short sermon by the pastor. Other churches have advertised their special services in the theater column. These efforts convey to the population around the church the news that everybody is wanted. Most churchmen are ignorant of the widespread feeling that the churches are exclusive and aristocratic. An advertising campaign goes far to correct this popular feeling.

Next to the newspaper, the mail is the most valuable advertising medium. The mail finds a man alone, just where the zealous preacher would like to find him. There are many other appeals in the mail of every sort. Some are cast into the waste-basket without being read. Where the point is presented briefly and forcibly it will command attention. The preacher's habit must be completely reversed. In the sermon he prepares his way by argument and illustration for half an hour and then presents his climax. He dares to use this method for he has his

audience where they cannot escape for a half hour and he feels secure.

Advertisement Not Like Sermon.

When he writes church advertising this method must be reversed. Instead of saying as in sermon-style: "Believing that music was a part of primitive worship and that it has been useful through the ages in directing our religious motives, we have a very pleasant announcement to make to you; this announcement is that the choir of our church will give on next Sunday evening a song recital"—he would better say like the department store "ad": "SONG RECITAL! Wesley Ave. Church, Sunday evening at 7:30 p. m. Seats Free!" In the first case the busy reader might consign the wordy invitation to the waste-basket. In the second, the climax comes first, and if there is any hope of enlisting the reader, he receives the whole message.

Occasional Canvass Profitable.

Every church ought to conduct an occasional canvass of its neighborhood. The names of the non-churchgoers would furnish one mailing list. The names of the adherents of the church would furnish another. Why not send the church calendar to the whole list occasionally? If one activity of the church did not appeal another might. A mimeograph letter from the pastor on a religious subject might occasionally do good. A preacher ought to sell a set of commentaries and buy a mimeograph or a printing press, if there is no other way.

Perhaps the least effective advertising is the dodger circulated promiscuously. It looks cheap; all too often it is wasted in the distribution. Yet the church might organize a messenger system through the Sunday-school for distributing tracts and cards at the door. The little messenger of the church will be received favorably and his cards will be read. This is one of the cheapest means of gaining publicity. A church printing press makes it still cheaper.

Advertising Now a Profession.

Advertising is now a profession, with its well-established rules. The principles of this advertising are as often disregarded by the church as by anybody, for church folks are still amateurs in this great field. Some of these principles ought to become a part of our advertising creed.

The first thing necessary is to have goods of merit. Money spent on advertising inferior articles is wasted money in the long run. A man with a certain line of pho-

tographic goods can advertise year after year if these are really the best. The best soap can be safely exploited year after year. Let a preacher fear to advertise a sermon which has no message but is simply a bouquet of oratorical daisies. Let him not present less than his best. But if he feels a new note needs to be sounded in the community life, a real sermon cannot have too much announcement. A church cannot afford to feature music in their advertising, unless it is unusually good. Only the best deserves to be advertised.

Honesty Invaluable in Advertising.

Another principle in advertising is honesty. We cannot afford to misstate or to overstate. The department store that prints a price too low sells a stock of goods at a loss rather than risk arousing popular disfavor. The store that advertises cotton as silk is wasting its money. The church must be temperate in its statements, in sending out advertising, or it will do more harm than good. Mere bragging will not take the place of solid facts.

Another principle of advertising is persistency. Sometimes a church makes a spasmodic advertising campaign. It usually complains of lack of results. The church that adopts an advertising policy for the year and puts the expense in the budget will not complain about results. Why do many of us buy —'s soap? Because from childhood we have seen the advertising; at last our inertia was overcome and we bought the first cake. We continued to use it because it was good soap. The church must not expect to succeed with advertising on a less vigorous and persistent policy.

Advertising a Means of Saving the Lost.

Foreign missionaries on their return justly complain of the lack of enterprise in the home church. While they go to the bazaars to preach to a crowd we ring a bell and preach to empty benches. That accounts for the fact that foreign churches have a higher percentage of growth than our own. Let us take as our motto, "All things to all men." If we dare not adopt such sensational advertising methods as Isaiah employed, we ought at least to express our interest in the spiritual welfare of our fellow-men by methods that will be effective to win them to a like faith in Jesus, who thought his chief work was to seek and to save the lost.

CHICAGO CHURCH NOTES.

Nelson Trimble of the Christian Center, Baltimore, visited our ministers' meeting recently. He had been visiting in Iowa and stopped off here to study institutional church work.

Our ministers attended the Peace Congress held in our city recently. Many distinguished visitors spoke.

The Pennsylvania railroad announces a rate to the Centennial convention at Pittsburg of \$14.25 for the round trip from Chicago. As this rate is fixed by the Central Passenger Association it will doubtless be offered by all the roads entering the Centennial city. It is a fare and a half at the prevailing rates.

The Protestant churches of Austin are arranging to build a hospital to be managed by these churches. George A. Campbell is chairman of the committee. The ladies of the Christian church served a dinner to one hundred leading citizens recently as they discussed the project.

The meeting held at Irving Park recently was ended abruptly by the storms that came last week in Chicago, but thirty were added to the church; twenty-five by confession of faith.

Pastor Mullins has resigned at Oak Park, preaching his farewell sermon on May 2.

O. F. Jordan and C. G. Kindred attended state board meeting at Bloomington, on Tuesday of last week.

The Second district convention will be held in the Memorial Church on May 20, 21. Among the visiting speakers will be P. C.

Macfarlane of the Brotherhood Movement, A. W. Fortune of Cincinnati, G. W. Muckley of the Church Extension Board and Johnson Myers president of the Baptist City Society. The state speakers touring the state will speak, among them being Bert Doan, Clarence Depew and H. H. Peters. The programs will be distributed at the churches soon. With such an attractive program we ought to rally out our district in unusual force. The men's clubs of Chicago will have a special invitation to hear Mr. Macfarlane.

Charles Pearce of Ohio has been called to the West Pullman Church. He comes to us with splendid recommendations. He expects to pursue some studies in the University of Chicago while at West Pullman.

Church Starts With Clean Slate

Notable Achievement in Raising Big Church Debt by Clever Methods—Champaign (Ill.) News of May 3, Tells Story.

Interest yesterday at University Place Church of Christ centered in the "Clean Slate" which had not yet all been "cleaned." Some months ago the workers, led by Pastor Fisher set out to pay off all indebtedness against the church by the time of their centennial convention at Pittsburg in October. A blackboard was provided, three feet by ten; this was divided into a sufficient number of squares, each representing \$20 to cover the entire debt, about \$5,800. Two weeks ago it was found they were still \$2,000 short. Sunday, May 2, was set as "Clean Slate" day; the work was organized. Each evening for the two weeks the workers from the eighteen sections of the church community in Champaign and Urbana met at the church to report, for prayer and planning. Each day the squares were gradually painted white, "cleaned," and yet when the appointed day came twenty-eight of them, representing \$540, remained black. Yesterday morning the minister referred to the campaign; led us all to see the advantage of getting out of debt, and called for pledges, and when all were in there was a margin for sinking fund of almost \$400. This insures all indebtedness being paid October 1. When the young man wielding the brush painted the last square white the congregation burst into applause, and the "Clean Slate," cleaned now indeed, was borne in triumph from the room. University Place Congregation has had a remarkable growth and this movement will be of great advantage to them in making possible the development of plans for greatly enlarging the scope of their work.

The G. L. Wharton Home for the Children of Missionaries

After long and careful consideration final action has been taken looking to the opening of the Wharton Memorial Home at Hiram this fall. A beautiful tract of nearly twelve acres of land, fronting on West Church street, in the southwest part of the village has been purchased. This property is the highest ground in the village. A row of magnificent maple trees extends along the front. The location is all that could be desired for beauty. Because of its situation on a sandy knoll, no more healthful spot can be found in a region noted for its healthfulness. It is two blocks from the public school, three blocks from the college campus, and about the same distance from the church, yet it is far enough to one side to afford needed quiet and seclusion. The ample grounds offer opportunity for all kinds of fruit, a garden, chickens, and a cow or two if desired. It seems an ideal place for a real home for the children who must return to this country and remain here during the school age, while their parents continue in missionary service in heathen lands.

For some months the question of size and style of building for the Home has been under consideration. A happy solution to the problem for the present has been reached in the purchase of this land, since the ten-

Refreshing Sleep

Comes After a Bath with warm water and Glenn's Sulphur Soap. It allays irritation and leaves the skin cool, soothed and refreshed. Used just before retiring induces quiet and restful sleep. Always insist on

Glenn's Sulphur Soap

All druggists keep it.

Mill's Hair and Whisker Dye Black or Brown, 50c.

CHILDREN'S DAY

== FOR HEATHEN MISSIONS ==
FIRST SUNDAY IN JUNE
SUPPLIES SENT FREE



"PASS IT ON"

THE following supplies will be sent free by the FOREIGN CHRISTIAN MISSIONARY SOCIETY to those Sunday-schools observing the day in the interest of Foreign Missions:

1. "The Centennial Call." The beautiful new Children's Day Exercise.
 2. Missionary Boxes. Unique, self-locking.
 3. Pulling Down Idol. Supplementary exercise.
- Send name of school and average attendance to
STEPHEN J. COREY, Secretary, Box 584, Cincinnati, Ohio.

ST. LOUIS

VIA THE



FROM CHICAGO

10:02 A. M. 10:15 P. M.

DAYLIGHT AND DIAMOND SPECIALS

By Way of Springfield

Buffet-club cars, buffet-library cars, complete dining cars, parlor cars, drawing-room and buffet sleeping cars, reclining chair cars.

Through tickets, rates, etc., of I. C. R. R. agents and those of connecting lines.

A. H. HANSON, Pass'r Traf. Mgr. Chicago.
S. G. HATCH, Gen'l Pass'r Agent Chicago.

room house now on the property will be sufficient for immediate needs. A little later, when it is required, a permanent building will be erected to meet the growing demands. The ample frontage will make this possible without disturbing the house now in the lot. This policy was pursued by the Congregationalists in providing such a home for the children of their missionaries at Oberlin, Ohio.

We are sure that many of our missionaries will feel the lifting of a burden of anxiety upon reading this announcement. The opening of the Home this fall will mark one more forward step by the Disciples of Christ before their Centennial.

There still remains the necessity of securing a large sum to complete the fund of \$25,000 needed for founding this work on a self-sustaining basis. No better investment can be made in the Lord's work. Those who are able to contribute large sums should do so. All who are interested in foreign missions and are missionaries ought to help according to their ability. Address THE WHARTON MEMORIAL HOME, Hiram, Ohio.

F. W. NORTON.
Special Representative.

Notes From the Foreign Society

The churches in Woodford county, Ky., will in the future support their own missionary on the foreign field. This is a decided step in advance.

M. D. Adams, missionary of the Foreign Society in India, and its oldest missionary is just getting over a painful surgical operation recently performed.

The prospects for Children's Day were never before so bright for a great offering. All the signs point to an increase of not less than \$10,000 in the receipts.

The churches of Columbus, Ohio, combine their offerings and will in the future have their own representative on the foreign field. The living-link column continues to grow in length.

Last week the Foreign Society received another gift on the Annuity Plan. The total gifts for the year now amount to \$16,120, an increase of \$11,720. A number of other gifts will come in before the close of the missionary year.

The church at Pasadena, Cal., becomes a living-link in the Foreign Society. F. M. Dowling is the minister. This makes nine living-links in the state of California. California is coming to be one of our great missionary states.

Sunday, May 2, Secretary F. M. Rains assisted in the dedication of the great new church at Winchester, Ky. The property cost \$74,000, and about \$29,000 was raised to cover the \$28,000 debt. This is one of the best missionary churches in our brotherhood. The new church building in no way interfered with the usual large missionary gifts. J. H. MacNeill is the minister.

The Foreign Society has received \$22,147 in cash and pledges for the two colleges—one at Vigan, Philippine Islands, and the other at Bolengi, Africa. The total amount required is \$50,000. Of this sum R. A. Long proposes to give \$10,000 if we can raise \$40,000 besides by August 1. The time is growing short. It is hoped that the friends will make a note of this. We must secure \$17,853 for this special purpose in the next three months.

During the month of April the Foreign Society received \$37,544, a gain of \$4,430 over the corresponding month, 1908. The churches as churches gave \$31,404, a gain of \$3,636. There was also a gain of seventy-nine contributing churches. The total receipts for the first seven months of the current missionary year amounted to \$118,895, a gain of \$25,179 over the corresponding time last year. The churches as churches have given \$79,794, a gain of \$9,659. There has been a gain from every source of income except bequests, which show a loss of \$4,118.



PROPERTY RECENTLY PURCHASED FOR WHARTON MEMORIAL HOME.

Soda Cracker Logic

Any baker can make an ordinary soda cracker — but to produce Uneeda Biscuit requires the specially fitted bakeries of the

NATIONAL
BISCUIT
COMPANY

All soda crackers are food. But there is only *one* soda cracker highest in food value as well as best in freshness. Of course, *that* soda cracker is

Uneeda
Biscuit 5¢

WITH THE WORKERS

A new building is to be erected by the church at Santa Clara, Cal.

J. M. Grimes, Tarkio, Mo., has accepted a call to the church at Bethany, Mo.

Benj. L. Smith, Cincinnati, Ohio, preaches for the church at Salina, Kan., May 9 and 16.

Miss Adelaide Gail Frost is to speak at the Ohio State Convention, at Elyria, May 24-27.

The church at Oklahoma City, Okla., is preparing for the coming of Scoville and his helpers for a meeting.

A. J. Bush and song evangelist Brady are in a meeting at Wichita Falls, Texas, with a very hopeful outlook.

Sunday, May 16, is the day set for the dedication of the new church at Lincoln, Neb. F. M. Rains will be in charge.

C. W. Cooper, who has been pastor of the Central Park Church, Topeka, Kan., has accepted a call to the church at Holton, Kan.

Harry G. Hill has entered upon his third year with the Third Church, Indianapolis, Ind., and with a most promising outlook.

Edward Clutter, evangelist, closed a short meeting at Murray, Neb., April 24, in which there were twenty-seven additions to the church.

Offerings for home missions at Minier, Ill., \$22.32; their Easter offering was \$20. These are the largest offerings at this time of year in the history of the church. W. W. Walston is the pastor.

Marion Stevenson, national superintendent of Bible-schools, recently spent two weeks in Indiana in attendance upon district conventions in the interest of the Bible-school work in Indiana.

The church at Columbia, Mo., has brought its Home Missionary offering to \$270; surpassing their apportionment by \$70. The pastor, M. A. Hart, writes that they expect to make it \$300, thus becoming a living-link in the home work.

O. L. Hamilton and his helpers are in a meeting at Fort Scott, Kan., under the direction of the state board. Forty-five additions the first ten days.

W. H. Bagby, Missoula, Mont., is preaching the following series of Sunday evening sermons, during the month of May: "A Fast Young Man," "A Model Young Man," "A Model Mother," "An Incorruptible Judge," and "A Romance of Lowly Life."

During the five years of the ministry of S. W. Nay at Kansas City, Kan., the congregation has grown from 150 to 626. They have raised more than \$200,000 and led in the organization of two new churches in the city, which now have pastors.

A building to cost \$35,000, with an auditorium that will seat 1,000 people, Sunday-school room seating 600, is being erected by the church at Greeley, Colo., where A. E. Dubber is minister. They expect to complete the work during the present summer.

At the recent meeting of the Kansas Christian Ministers' Institute two papers were read on "Union of the Disciples and Baptists," one by Thomas R. Young, pastor of the First Baptist Church, Topeka, and the other by O. L. Lyon. The convention voted to have both of these published.

An attractive announcement of the commencement of William Woods College, May 27, has just been received. They are to be twenty-seven regular graduates; twelve graduates from special courses. The baccalaureate sermon will given by F. W. Allen, Paris, Mo., and the address to the undergraduates by W. A. Fite, Fulton, Mo.

The First District Oklahoma Christian Missionary Society will hold its annual convention at Enid, May 12 and 13. Addresses are to be made by O. L. Lyon, President Zollars, Prof. F. H. Marshall, S. H. Horne, George Weimer, H. S. Gilliam, William LeMay, W. H. Kindred, and others. Randolph Cook, Enid, is president of the district.

A. F. Hensey, who is supported in his work at Bolengi, Africa, by the Euclid Avenue Church, Cleveland, O., will reach home about the 18th of May on his first furlough. No doubt he will be in great demand for addresses about this interesting work at Bolengi.

Scoville and helpers are in a meeting at North Yakima, Washington, where they dedicated a \$57,000 church building April 24, with the amount pledged exceeding the indebtedness by \$6,000. M. L. Rose, the pastor, has done a great work in this field. There were 201 professed conversions the first week of the meeting.

W. B. Craig, pastor of the Central Church, Denver, Colo., has been assisting W. B. Cleaver in a meeting at the Central Church, San Antonio, Texas. This is in return for the meeting in which Mr. Cleaver did the preaching at the Denver church. During Mr. Craig's absence from his pulpit it is being supplied by B. O. Aylesworth, president of the Colorado Agricultural College.

The Pacific Christian announces that L. P. Schooling closed his work with the church at Pullman, Wash., on Easter Sunday. In writing of this a member of the church says, "In losing Brother Schooling the Pullman church suffers the greatest loss in its history." We have known of the excellent work Mr. Schooling was doing in Pullman, a work that affected the life of the entire community.

A recent statement in the Christian Century concerning a union meeting of the ministers of the Baptist and Christian churches in St. Paul, calls out from Walter Scott Priest, Columbus, Ohio, the good announcement that the ministers of the two churches in that city have been meeting together for

a year past. There are six ministers of each body, and the fellowship has been delightful. We should be glad to know of other places where this delightful plan is followed.

The seventh district convention of Oklahoma met with the Woodward Church, April 13, and 14. E. D. Hendrickson was president. Principal addresses were delivered by H. C. Gresham, G. W. McQuiddy and H. I. Bryant.

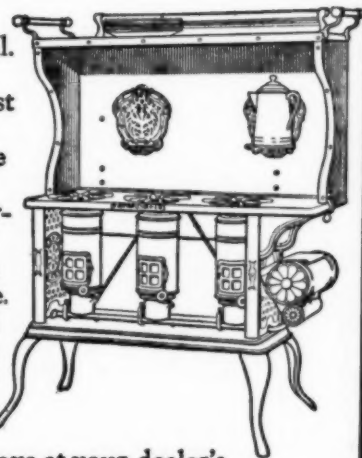
H. H. Cushing has closed his work at Gloversdale, N. Y., and accepted a call to the church at Watertown, where he began his work, May 2. The church at Watertown has a beautiful building erected in 1903, and in one of the best parts of the city of 30,000 inhabitants. It is mutually understood that the engagement between the church and their new minister is to be continued at least five years.

There is a growing desire among the schools in Indiana for the employment of a state superintendent of Bible-schools. The state Bible-school Board is in correspondence with a number of good men, one of whom will soon be employed. During Mr. Stevenson's attendance upon the conventions a very large number of the best schools in the state pledged their hearty support to the Bible-school man as soon as he was announced.

The church at El Paso, Texas, under the leadership of H. C. Robison, is making a fine record for regular healthful growth, and increasing efficiency. During the month of March there were fifteen additions to the church. During April five baptisms, seven reclamations, and five from other churches. "One of these is J. C. Francis, a strong preacher of twelve years experience." Mr. Robison is a thoroughly trained man, and is wielding a strong influence in directing the forces that determine the life of the city.

USE A NEW PERFECTION Wick Blue Flame Oil Cook-Stove

Because it's clean.
Because it's economical.
Because it saves time.
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WITH THE WORKERS

George B. Stewart, pastor at Warrensburg, Mo., is spending a few weeks in Colorado Springs.

The Stuart Street Church, Springfield, Ill., reports over 140 additions since the close of the Billy Sunday meetings. C. C. Sinclair is the pastor.

We are indebted to the courtesy of the Institute Tie for the excellent likeness of Evangelist Gipsy Smith and Mrs. Smith, printed in our issue of last week.

J. M. Lowe of Goodland, Kan., can assist in a meeting in his part of the state during June. Here is a good chance for some church to get a month's preaching by one of our strongest men.

Frank Thompson, pastor at Cairo, Ill., reports fourteen additions to the church at regular services during April, most of them adult confessions. The prayer-meetings, he says, are the largest in the history of the church.

Austin Hunter closed a meeting at Rockford, Ill., May 2. There were seventy-one additions, fourteen the last day. He says, "W. D. Ward is doing a fine work in Rockford and has the love and esteem of all the people. Mr. Hunter's next meeting is Baltimore, Md., Nelson Trimble, Pastor.

Des Moines ministers reported accessions to their churches May 2 as follows: University Place, two by letter; Grant Park, one by confession of faith, one by letter; Valley Junction, one by confession; Capitol Hill, one by letter, two confessions; Highland Park, one by letter, one confession.

The Disciples of Mississippi have chosen West Point as the location of the college they plan to establish. Jackson was the chief competitor of the victorious city. This is a praiseworthy enterprise for the brethren of that state. The founding of a college should mark a new epoch in their history.

The First Christian Church of Springfield, Ill., voted last Sunday to build a new church edifice and appointed a building committee. Both their Sunday-school and church congregation now tax the capacity of the old building, and besides, modern appointments are greatly needed for progressive work. We congratulate the pastor, F. W. Brenham, who built the beautiful house in Decatur, on the privilege of building another and we expect to see Springfield erect one of the best church buildings in the brotherhood.

Mr. S. M. Cooper of Cincinnati, president of the acting board of the American Christian Missionary Society, spent some days in Chicago during the past week in attendance at the Peace Congress. He was accompanied by Dean Rogers of the Law School of the University of Cincinnati. Mr. Cooper and Dean Rogers are members of the Walnut Hills Church in that city, of which A. W. Fortune is the pastor.

The congregation at Long Beach, Cal., has inaugurated the "merger service," a combination of the Sunday-school and morning worship. F. M. Rogers, the pastor, formerly of Springfield, Ill., West Side Church, having "tried out" the plan in Illinois believes it will succeed in California just as well. The combined service begins at 10 o'clock and closes at 12 o'clock and includes Bible study, preaching and communion. The Long Beach church has recently become a living-link in the Foreign Society.

W. F. Turner has finished three months of his new pastorate of the Central Church in Peoria, Ill. Audiences and interest have both gained steadily. Nineteen have been received into membership. The Bible-school recorded its largest attendance Easter with 329. Howett Street on that day had 229, their largest. It has been decided to organize Howett Street chapel into a Second Church before the Centennial convention. The new minister will be William Price, who has preached there for two years while in Eureka College where he will graduate in June. He is able and consecrated and will do a fine work. Evangelistic campaigns in both fields will be held this fall.

Telegrams

Cincinnati, Ohio, May 8.—Good reports from May offering. Many new living links. Churches doubling previous offerings. Stormy weather makes it necessary to follow offering heroically. Let every pulpit sound bugle blast for America next Sunday. Don't forget! Don't neglect! Don't fail!—H. A. Denton.

North Yakima, Wash., May 9.—Eighty-six this closing day of meeting; 594 in eighteen days of invitations. In every way the greatest meeting ever held in the Northwest; \$3,660 pledged for current expenses for next year. Scoville without question our greatest evangelist and true to gospel, church and preacher. His helpers worthy of great praise.—Morton L. Rose, Pastor.

Red Oak, Iowa, May 9.—Meetings one week old, crowded houses. Forenoon and evening meetings were held in our opera house and the good people jammed it to the doors and out into the street. We are having a great awakening. Thompson the Egyptian is a great power and preaches the gospel of a great God. Kirkpatrick is a marvelous singer. Souls are responding and old conservative Red Oak is being stirred for once in her history. We are expecting great things in the next two weeks and we shall not be disappointed.—George H. Nicol.

Hopkinsville, Ky., May 3.—Just closed short but delightful meeting with Harry Smith and his wonderful church. Visible results are 127 responses to invitation. I have never had a better meeting although have had much larger visible results. Proportionally these results are as large; as, after all, numbers depend on place, pastor, and condition of church. Brother Harry Smith is the best organizer of a meeting I ever knew. His character and standing after thirteen years are phenomenal. This small town and literary church have a real city preacher. I leave for Oxford University for ten weeks next Saturday, returning for the fall work about September first. Send all communications to my wife at Latonia, Ky.—Herbert Yeuell.

Hopkinsville, Ky., May 3.—Herbert Yeuell meetings here closed last night. Twelve days of invitation. One hundred and twenty-seven in all. The literary and professional elements of the town in regular and delighted attendance. Yeuell's preaching positive, doctrinal and intensely spiritual. His courtesy to local pastor and pastors of other churches refreshing. He lectured four times to overflowing houses, seating capacity a thousand. No easy task in college and chautauqua town. Money easily rolls into a Yeuell meeting. Holds a really big meeting without the slightest claptrap and needs no troupe. His preaching among our students produced a real reformation. Yeuell's voice is an instrument of sweet and powerful music. His vocabulary copious and his diction beautiful and vigorous. Yeuell happily is not number crazy but no stone is left unturned to bring about the largest possible number of real converts. Mrs. Yeuell a charming and winsome personality whose influence in the meetings is most happy.—H. D. Smith.

Echoes From the May Offering

Pomona, Calif.—We will continue in the Living Link column.—M. D. Clubb.

Centralia, Mo.—Offering Sunday amounted to about \$250.—R. B. Helser.

Columbia, Mo.—Our pledge \$200; offering nearly \$270. Will go to \$300.—Madison A. Hart.

Holton, Kans.—Offering taken at Soldier. We will reach our apportionment of \$25.—C. C. Atwood.

Wilson, No. Carolina.—Our apportionment was \$15. Raised over \$20 yesterday.—S. P. Spiegel.

Eminence, Ky.—\$100 for Home Missions.—Jos. Armistead.

Bellhaven, No. Carolina.—Will raise our apportionment and more.—H. C. Bowen.

Lexington, Ky.—Raised \$15 at Siloam yesterday for Home Missions.—I. P. Bornwasser.

Cape Girardeau, Mo.—Our apportionment \$15. Will make it \$23.60.—H. N. McKee.

Midland, Texas.—Living Link assured.—H. R. Ford.

Mt. Sterling, Ill.—Offering \$31.—Lucy M. McMillan.

Frankfort, Ind.—Offering \$65.—I. J. Silas.

Mansfield, Ohio.—Had a complete victory for Home Missions yesterday. Offering \$140, and think it will go to \$150 by next Lord's Day! Double last year's offering.—Chas. R. Oakley.

Lancaster, Pa.—Offering for Home Missions \$12.38; expect to make it \$15.—W. L. Dudley.

North Fairfield, Ohio.—The North Fairfield Church will send you \$25 this week for Home Missions.—Robt. Pegrum.

Flannigan, Ill.—I believe our offering will reach \$75.—R. E. Thomas.

Chester, Neb.—Offering about \$85, and will probably reach \$100. This is about four times as much as the Chester Church ever gave to Home Missions before.—Chas. E. Cobbe.

Gainesville, Texas.—Gainesville, Texas, will remain a Living Link.—Ernest C. Mobley.

Death

RICHARDSON.—Clement J. Richardson, son of W. F. and Leora M. Richardson, died on April 21, 1909, aged twenty-seven years. Clement had been for several years suffering with tuberculosis, and had spent most of this time in Roswell, New Mexico. While he had never gotten well, he was so much better, and gained so steadily in strength, that we expected him eventually to overcome the disease. But a sudden attack of pneumonia prostrated him; and he desired to come home with his mother and sister, who were with him and were planning to return soon. They started at once with him, but he did not survive the journey, and fell asleep by the way, without struggle or pain.

The funeral services were held on Monday, April 26, Bro. George W. Muckley conducting the services, assisted by Bro. Barclay Meador and Bro. F. L. Bowen; and our dear boy was laid away in beautiful Forest Hill Cemetery, to await the resurrection morning. Clement became a Christian while yet a little boy, and his life was beautiful in its childlike trust and purity. He was loved by everyone who knew him, and his memory is a blessing in our home. The dear people of our church here were so kind and tender in their ministry of comfort as to greatly lighten the burden of our hearts, and add to the affection in which we already held them. We shall see him again, in that land where the inhabitants shall never say, We are sick.

Mr. and Mrs. W. F. Richardson.

NOT DRUGS.

Food Did It.

After using laxative and cathartic medicines from childhood a case of chronic and apparently incurable constipation yielded to the scientific food, Grape-Nuts, in a few days.

"From early childhood I suffered with such terrible constipation that I had to use laxatives continuously going from one drug to another and suffering more or less all the time.

"A prominent physician whom I consulted told me the muscles of the digestive organs were partially paralyzed and could not perform their work without help of some kind, so I have tried at different times about every laxative and cathartic known, but found no help that was at all permanent. I had finally become discouraged and had given my case up as hopeless when I began to use the pre-digested food, Grape-Nuts.

"Although I had not expected this food to help my trouble, to my great surprise Grape-Nuts digested immediately from the first and in a few days I was convinced that this was just what my system needed.

"The bowels performed their functions regularly and I am now completely and permanently cured of this awful trouble.

"Truly the power of scientific food must be unlimited." "There's a Reason."

Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Pittsburg News

President William H. Taft will attend the Centennial October 16, and make an appropriate address on that greatest of all days of the convention.

The Pittsburg Sun, an afternoon paper, published a two column article on the Centenary of the Disciples of Christ. It was well prepared and held a very prominent place in the paper. This among other things is an indication of the interest that the city is beginning to take in the coming Centennial.

The regular monthly meeting was held in the First Christian Church, McKeesport, Pa. The morning session was devoted to the Ministerial Association. B. S. Johnson read a luminous and most enjoyable paper on "Isaac Errett." In the afternoon the C. W. B. M. auxiliaries and the W. P. C. M. S. Board held short meetings.

E. B. Quick of Dravosburg, has been chosen as the successor of J. C. Crosby at Braddock, Pa., and will begin his work the first Sunday in June. The semi-annual convention of the churches of western Pennsylvania will be held in Johnstown next week, beginning Tuesday and continuing three days.

O. H. PHILIPS.

203 Bissell Block, May 3, 1909.

An Appreciation

In the call of Rev. D. H. Shields to Eureka, Ill., the church at Salina wishes to give expression, at least in a small measure, to the esteem and high regards in which he is held.

Not that he needs our testimonial, and we would avoid foolish and fullsome praises; but a plain and candid expression of our esteem and heartfelt gratitude at this time is certainly in keeping with the promptings of our heart.

First, as a man: He came to us direct from college, twelve years next June, 1900, young and inexperienced, and has gone in and out among us for nearly twelve years, lived his plain, earnest, honest life in the Christian ministry, in our homes, in the pulpit, before the public and in the capacity of civic officer. This length of time and varied activity should reveal what is in a man of worth or weakness, merit or demerit. In the test he has more than made good. Not only is he a man among men, but we have found him to be a man of God. His voice has rung clear, his conscience ever domained, his movements in the open and above question, and no breath of suspicion has clouded his good name. No explanation or defense has ever been called for on account of the moral conduct of Mr. Shields. As a man he stands four-square to every wind that blows.

Second, as a preacher and pastor: The best evidence of his strength and efficiency in these respects is the continuous growth of the church in members, in harmony and unity, in moral earnestness and spiritual power and in all departments of the church activity. He leaves the church in a position of commanding influence both in the community and state. In the pulpit he is especially strong, illuminating every subject he touches. He carries his audience to heights where they enjoy his moral vision. Always earnest, always eloquent, always helpful.

While duly conservative, loyal to the book, to the tested truths of the past, "the things that remain," he is at the same time progressive in the most sane and wholesome sense. Those who listen to him know his face is toward the rising sun. As his clear mind and sound heart work before you, he leads you into an intellectual atmosphere so breezy and stimulating that it is intensely pleasing.

Equally does he touch the heart and awaken in it the noblest impulses. Rarely does he fail to leave his audience in the hush of the Divine Presence, the mind conscious of truths dawning and the soul tremulous with holiest emotions.

In the realm of thought Mr. Shields is distinctly a leader. But his leading is not into doubt, conjecture and fruitless speculations. His is the leadership that crystallizes in civic reforms, in better daily living, in moral and spiritual growth, in the enthronement of the Master in the lives of men.

Third, as a citizen: Mr. Shields has won merited distinction for his intelligent grasp

and practical views upon municipal affairs and law enforcement as touching the liquor question and other evils affecting the home and the moral health of the community.

At a time when law-defying joints brazenly plied their nefarious, corrupting and deadly traffic upon our streets—the city becoming a party to the crime by collecting regular stipulated fines—Mr. Shields was elected mayor by reform forces and made oath that he would enforce the law. He did not forget his oath and as the Kansas City Star said recently: "He is the man that drove the joints out of Salina." In this he did a work for the community, for temperance and good government, not equaled by any other citizen or officer in the history of Salina.

While the Eureka Church has not employed his wife, we take it, yet deficient indeed would be this appreciation without suitable reference to the worthy companion and faithful wife, Sister Shields. Reared here, a product of Salina, all Salina respects and honors her. Equally beloved is she in the church with Mr. Shields. As the minister's wife she has filled her place well. The smoothness with which the church machinery has run is largely due to her wisdom and tactful influence. Her quiet, amiable and unobtrusive spirit has filled the church like a sweet melody and her daily life has been a gracious and peaceful benediction throughout its bounds.

They leave the church united, strong, hopeful and in its heart of hearts they are both deeply entrenched and beautifully enshrined. May they and their little ones, together with their every undertaking be richly blessed is the prayer of this congregation.

COMMITTEE.

Winston of the Prairie

Continued from page 15.)

be where he was most needed, and he did what he could with those who were adding furrow to furrow across the path of the fire. It rolled up to them roaring, stopped, flung a shower of burning filaments before it, sank and swept aloft again, while the sparks rained down upon the grass before the draught it made.

Blackened men with smoldering clothes were, however, ready, and they fought each incipient blaze with soaked grain bags, and shovels, some of them also, careless of blistered arms, with their own wet jackets. As fast as each fire was trampled out another sprang into life, but the parent blaze that fed them sank and died, and as last there was a hoarse cheer. They had won, and the fire they had beaten passed on divided across the prairie, leaving the homestead unscathed between.

Then they turned to look for their leader, and did not find him until a lad came up to Dane.

"Courthorne's back by the second furrows, and I fancy he's badly hurt," he said. "He didn't appear to know me, and his head seems as if it had kicked in."

It was not apparent how the news went round but in a few more minutes Dane was kneeling beside a limp, blackened object stretched amid the grass, and while his comrades clustered behind her, Maud Barrington bent over him. Her voice was breathless as she asked, "You don't believe him dead?"

Somebody had brought a lantern, and Dane felt inclined to gasp when he saw the girl's white face, but what she felt was not his business then.

"He's of a kind that is very hard to kill. Hold that lantern so I can see him," he said.

The rest waited silent, glad that there was somebody to take a lead, and in a few moments Dane looked around again.

"Ride in to the settlement, Stapleton, and bring that doctor fellow out if you bring him by the neck. Stop just a moment. You don't know where you're going to bring him to."

"Here, of course," said the lad, breaking into a run.

"Wait," and Dane's voice stopped him. "Now I don't fancy that would do. It seems to me that this is a case in which a woman to look after him would be necessary."

Then, before any of the married men or their wives who followed them could make an offer, Maud Barrington touched his shoulder.

"He is coming to the Grange," she said.

Dane nodded, signed to Stapleton, then spoke quickly to the men about him and turned to Maud Barrington.

"Ride on at a gallop and get everything ready. I'll see he comes to no harm," he said.

The girl felt curiously grateful as she rode out with her companion, and Dane, who laid Winston carefully in a wagon, drew two of the other men aside when it rolled away towards the Grange.

"There is something to be looked into. Did you notice anything unusual about the affair?" he said.

"Since you asked me, I did," said one of the men. "I, however, scarcely cared to mention it until I had time for reflection, but while I fancy the regulation guards would have checked the fire on the boundaries without our help, I don't quite see how one started in the hollow inside them."

"Exactly," said Dane, very dryly. "Well, we have got to discover it, and the more quickly we do it the better. I fancy, however, that the question who started it is what we have to consider."

The men looked at one another, and the third of them nodded.

"I fancy it comes to that—though it is horribly unpleasant to admit it," he said.

(To be continued.)

NOTHING.

"Nature plans well for mankind's needs."

"I should say so. What could be more convenient than ears to hook spectacles over." Washington Herald.

GAS FACTORIES.

In People Who Do Not Know How to Select Food and Drink Properly.

On the coffee question a lady says:

"I used to be so miserable after breakfast that I did not know how to get through the day. Life was a burden to me. When I tried to sleep I was miserable by having horrible dreams followed by hours of wakefulness. Gas would rise on my stomach and I would belch almost continually. Then every few weeks I would have a long siege of sick headaches. I tried a list of medicines and physicians without benefit."

"Finally, I concluded to give up my coffee and tea altogether and use Postum. The first cup was a failure. It was wishy-washy and I offered to give the remainder of the package to anyone who would take it."

"I noticed later on in one of the advertisements that Postum should be boiled at least fifteen minutes to make it good. I asked the cook how she made it and she said, 'Just the same as I did tea, being careful not to let it steep too long.'"

"I read the directions and concluded Postum had not had a fair trial, so we made a new lot and boiled it 15 to 20 minutes. That time it came to the table a different beverage and was so delicious that we have been using it ever since."

"My sick headaches left entirely as did my sleepless nights, and I am now a different woman."

"There's a reason." Read "The Road to Wellville" in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

